THE GOSPEL Nevv-Creature;

WHEREIN

The Work of the Spirit

is opened, in *awakening* the Soul; to the getting pardon of Sin, and an interest in JESUS CHRIST;

without which, it is undone to all Eternity.

DISCOVERING

The false refuges, and vain hopes for Heaven, of ignorant and formal Professors in this Nation, tending to rouze them out of their carnal Security, before it be too late.

Whereunto is added,

(By way of Comfort, to all Dejected Soules.)

The Tempestuous Soul calmed by

JESUS CHRIST.

By *A. PALMER*, Preacher of the Gospel at *Bourton* on the Water in *Glouceſter-ſhire.*

LONDON:

Printed for *Edward Brewſter*, at the *Crane* in *Pauls* Church yard, 1659.

GOSPEL

THE GOSPEL Nevv-Creature;

WHEREIN

The Work of the Spirit

is opened in the Soul's (saving) awakening to the getting pardon of sin, Conviction of sin, Self-emptying, Gospel Justification, and creating into JESUS CHRIST.

Discovering

The false refuges and hopes for Heaven, of ignorant, carnal, formal professors in this Nation; and the counterfit Legal New-Creature so called.

Preacht, *more at large*, in Publick, from several Scriptures, and now published for the good of others; In much plainness to the capacity of the Countrey People.

By *A. Palmer*, Preacher of the Gospel at *Bourton* on the water in *Glocester-shire.*

Gal. 6. 4.

Let every man prove his own work, &c.

London, Printed for *Edward Brewster* at the [illegible] in *Pauls* Church yard, 1658.

To the Reader.

THat which drew theſe Papers from me, will be Argument enough for me, againſt the cenſure of what weakneſſes are mixt in this Poor piece. Which I muſt needs ſo call as it comes from my ſelf, but dare not undervalue, what of the leaſt of the Spirit of God appears in it; every drop and taſt of which, is of an infinite price, where ever it appear. Some years ſince, the Lord (for ſo, through grace, I find the iſſue) put upon my heart to ſend forth a little token of ſoul-experience to my friends, ſtiled, The tempeſtuous Soul calmed, &c. which I found, God made a bleſſing to ſome poor ſouls, (ſo can the Lord make uſe of weak things); and I have been called upon, and ſent to, by ſtrangers for Books, but had none of them: The Stationer alſo ſending me word, that he deſired to reprint it, and that I would make ſome addition to it, if I thought meet. Theſe importunities were as the voice of the Lord to me, and being then preaching upon the ſubjects I have here added, (which were but as an enlargement to the other in the former part, but carried

further in the opening the New Creature) *It came upon my heart, that I could not give out (as I humbly apprehended) what might be more generally useful in these dayes, for the Country-people, among whom chiefly my poor labours are laid out; wherein they may, as in a glasse, particularly and plainly see, if God open their eyes, the woful mistakes and heart-delusions, in the great business of Heaven, the most, it may well be feared, lye under; fit to be mourned over, with tears of blood, had we Preachers hearts to do it.*

2. *Add to this, the infinite obligation that lies upon me, (I must say, above any soul upon the face of the earth) from my dear Lord Jesus, to do for him with all my might, to leave no way unattempted, wherein I might witness to his blessed Name, and the wayes of his Grace, and help on poor sinners to him; who have had my hands so deep in the blood of my Lord, (over whom I would mourn) and in the blood of the souls of sinners, when I helpt on (to my everlasting abasement be it spoken, and the magnifying of grace) their hardening in sin and condemnation, in the daies of my high rebellion against the long-suffering of my God.*

3. *I have many dear Relations and Kindred, with others to whom I am known, specially in this County of* Gloceſter, *(where I have found mercy in my labours, and an effectual door opened with other my Fellow-labourers in Christ) in whose hearts I*

have

have room (which I would wonder at) and ſomething this way from my ſelf would be acceptable, happily rather then that which is more worthy, from a ſtranger; which conſiderations, do much ſecure me againſt cenſure. Upon which account, I give it up to the Lord, in the ſimplicity of my ſoul, and beg a gracious bleſſing upon it, to every ſoul into whoſe hands it may come.

Specially, My friends after the fleſh, to whom I have not frequent opportunity to ſpeak otherwiſe, whoſe ſouls are upon my heart to mourn for; I beſeech you, and charge you in the bowels of Chriſt Jeſus, that you will never reſt in your ſpirits till, through infinite mercy and bleſſing upon your diligence, you ſhall find what is here written to be your own gracious experience upon your ſouls; Oh! do not dare to reſt in a general notion of mercy, in a blind hope-well, a ſober and righteous (through reformed) converſation, or in a mere taking up to a better obedience; no, nor in mere notions of free-grace, and of Jeſus Chriſt; but get (as convinced of ſin ſo) emptyed of your ſelves, and all your own righteouſneſs, to come as nothing elſe but ſinners, *to Jeſus Chriſt for all, to be* juſtified *in his righteouſneſs, and* rooted *into him, and ſo become* New Creatures in him, *and* in him *have your* fruit unto holineſs, *and the* end everlaſting life; *which things are the main ſcope of this Piece directed chiefly to you.*

The ſame things I would ſay to you, who were the hearers of theſe diſcourſes as preach'd unto you. Such of you who yet ſtand off from the fellowſhip of the Goſpel, Oh! may this word take you in a ſerious reading, whom it hath not in the preaching of it; Baffle not, (Oh do not) with your own Convictions & Conſciences any longer; Oh! may you yet break off from your ſnares, lying-hopes, offences, ſelf-righteouſneſſes, heartleſs formalities, and wait for the Spirit of the Lord Jeſus, in the miniſtration of the Goſpel; yet the hand of the Lord is ſtretched forth unto you. Oh! be not any longer a diſobedient and a gain-ſaying people: God and Angels, and your own Conſciences will witneſſe, how oft the Lord Jeſus Chriſt hath called by me, and you have not anſwered.

To you, who have before the Lord and one another, profeſſed obedience to the call of Chriſt, and ſubjection to his Goſpel, I will ſay no more but this; that I hope you never expect to look the Lord Jeſus, in the face at the day of his appearing, but as you are juſtified only in his righteouſneſs, rooted in him, and are new Creatures in him. That I may be your rejoycing, and you mine in that day; Study exactly the evidences of the New-Creature, and through grace, walk after them; which I would alſo preſſe upon ſuch of the Profeſſors of godlineſs, who may peruſe this plain Piece; ſpecially the Churches of Chriſt I have ſpecial Communion with, in theſe parts;

Let

To the Reader.

Let not young Converts reſt only in having lively affections, but get diſtinctly bottom'd upon the ſaving myſtery of the Goſpel through Jeſus Chriſt, grounded, rooted, eſtabliſh'd *upon, and in a Scripture-Chriſt, as the truth is in Ieſus; and abandon any other ſpirit but a* Scripture-Spirit; *which (bleſſed be rich grace) hath hitherto kept you, and led you in the way of life and peace*; Now the Lord of Peace himſelf, give you peace alwayes, by all means; The Lord be with you all, 1 *Theſ.* 5. 16.

Reader, who ever thou art, if thou art, by grace, helpt-on to Jeſus Chriſt, by what is here preſented to thee; or in the walk of the New Creature in Chriſt; Give the Lord the glory, and pray that he may do ſo alſo, even in every thing, who would gladly approve himſelf,

The ſervant of Chriſt and of all his,

A. P.

Bourton on the Water 23 of the firſt Month, 1657.

THE GOSPEL *New-Creature.*

THE FIRST TREATISE,

Discovering

The weight of the Pardon of Sin, the Spirits Conviction of Sin, and the Souls emptying and reducing into nothing in its self.

PSAL. 25. 11.

For thy Names sake, O Lord, pardon mine iniquity, for it is great.

IN this Psalm, you have *David's* sins laid in with weight upon his Conscience, and in the deep sense of their guilt, pleading with God about mercy and pardon; The sense of that one great sin, in the matter of *Uriah*, (meant specially in the Text) brought in the sense of other sins of his youth upon him, as is usually Gods way in humbling a sinner: and at *ver.* 7. you have him

at

at the feet of God, begging as for his life, as to the remiſſion of them all: *Remember not the ſins of my youth, nor my tranſgreſſions; According to thy mercy, remember thou me, for thy goodneſs O Lord;* And here at the Text, *for thy Names ſake O Lord, &c.* That which I deſign to lay before you from the words, is to open to you, and preſſe upon you, the weight, and bleſſedneſs of a pardoned condition, that you may be awakened to it, while the day of mercy laſts, and may indeed be in very good earneſt about it, till, through infinite grace, you may obtain it, and live and dye in the ſweet and bleſſed peace & comfort of it, through our Lord Jeſus Chriſt.

That which I intend to give out from hence (through the Spirit of grace aſſiſting) is but as prævious and preparatory to the opening of a juſtified eſtate, and the New Creature in Chriſt; That (if God will) your conſciences may be brought to a thorough awakening, a ſpiritual ſight and conviction of ſin, and a ſelf-emptyneſs, which is the good and ſafe way of a Soul to Jeſus Chriſt; which from this Scripture take, in theſe plain Obſervations.

Obſ. 1. "*That great and weighty concernment that "ſhould moſt of all take up the thoughts of the hearts of "poor ſinners, is that their ſins may be pardoned.*

2. *Such who come to God by Jeſus Chriſt, to have their ſins pardoned, they look upon them as [illegible] ——for it is Great.*

3. *The great reaſon of Gods pardoning a ſinner, and the Plea that a poor ſinner hath with God, is, that God will pardon for his own Names ſake.*

1. To begin with the firſt propoſition, *viz.*

"*That great and weighty thing that ſhould moſt of all*

"*take*

"*take up the thoughts of the hearts of all the Children of* "*men, is, that their ſins may be pardoned.*

This may be evinced from the frame of bleſſed *David's* ſpirit, and other the pardoned ones of the Lord up and down the holy Scriptures, exerciſed with ſuch a violence and importunity with the Lord, in this matter of the *Pardon of their ſins*, as if they had no other thing, beſides what conduced thereunto, to beg of God in the world, and all that God gave them in the world, (as indeed it is not) were nothing without it, therefore you have them thus wraſtling with God about it. *According to the multitude of thy tender mercies, blot out my tranſgreſſions*, *Pſal.* 51. 1. If there be any mercy in heaven, let a poor guilty ſoul have a drop of it; yea *David* layeth a kind of violence upon God, *Pſal.* 65. 2.— As for our tranſgreſſions thou *ſhalt* purge them away, thou *ſhalt* do it, *I cannot*, *muſt not*, *will not* be denyed this, thou *ſhalt* do it for me. So *Moſes* interceding for the people, *Exod.* 34. 9. If I have found grace in thy ſight, Oh Lord, let my Lord, I pray thee, go amongſt us, (for it is a ſtiſnecked people) and pardon our iniquity and our ſin, and take us for thine inheritance; with what vehemency of heart doth *Moſes* cry, if I have any favour with thee, let it be layd out this way, *Oh Lord, let my Lord*, &c. Othetwhiles, when the bleſſed ſenſe of a pardoned condition is upon their hearts; *Bleſſed is he whoſe tranſgreſſions is forgiven*: *Bleſſed* man, or woman, as ever he was born! Bleſſed *He*, and *onely* bleſſed, and *fully* bleſſed, and *for ever* Bleſſed, whoſe ſins are pardoned! And then admiring the bleſſed God in ſuch riches of grace, as to *pardon* ſinners; *Who is like to thee a God pardoning iniquity?* Micah. 7. 18. *Thou art a*

God

God ready to pardon, gracious and merciful, &c. Neh. 9. 17. *Psal.* 103. 1. 2, 3, 10. *Blesse the Lord oh my soul, and all that is within me, blesse his holy name!* why? what had the Lord done? *see verse* 3. Oh, *who forgiveth all thine iniquities*; who *forgiveth*, and forgiveth *All great* sins as well as *lesse*; sins of *nature* as well as *life*; sins *before* conversion, and sins *since* conversion; sins of knowledge, as well as of ignorance; for *David* was under all these, yet *All, All, All*, forgiven; and that *freely* too, onely because the Lord is *gracious*, *verse* 8. and so *forgiven* them, as never to come before him *any more*. *As far as the East is from the West; so far hath he removed our transgressions from us*, verse 12.

I shall hint some Reasons of the Truth, why it is, that the pardon of sins doth, or should, so greatly take up the hearts of sinfull creatures.

Reasons 1. The pardon of sin should thus greatly take up the hearts of all that indeed expect pardon, *because twas the greatest thing* (if I may so speak) *that ever took up Gods heart, how a sinner might be pardoned.* He said forth more of his *wisdome* and *goodnesse* about it, then in the making of the Heavens and the Earth; The framing of the New Covenant, the giving out of his eternall Son Jesus Christ, God manifested in his flesh, such a glorious way of reconciling justice and mercy through the death of Christ, (the choicest piece of divine wisdom that ever was brought forth) they were all conversant about, and their proper tendency was about this great and weighty concernment, *how*, and that a sinner *might* be pardoned; when *Moses* had that blessed enterview and parley with the Lord, *Exod.* 33. & 34. and *Moses* getting nearer and nearer to God, who was glimpsing

glimpſing out a ray of glory upon him, breakes out, *Shew me thy glory. I will*, ſaith God, I will ſhew thee what way of glory I moſt deſign to my ſelf among the Sons of men, —— *I will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.* And as if this had not been enough (the heart of the bleſſed God was ſo infinitely taken with it) *Chap.* 34,5,6. The Lord comes nearer to him, *deſcended in a Cloud, and ſtood with him there*; and, as if meerly to have ſpoken what he had before ſaid to *Moſes* namely, *That he ſhould have mercy*, had not been enough, at *verſe* 6, He *proclaimes* it, and makes it as his proper *Name*, and moſt glorious *Title*, *The Lord, The Lord God, Merciſull and Gracious*, &c. *verſe* 7. *forgiving iniquity*, &c. As if *forgiving iniquity* were the great deſign of glory he had upon the world; his heart moſt affected and taken up with it; This is the firſt reaſon; poor ſinners ſhould have their hearts moſt taken up about the pardon of ſins, becauſe the heart of the infinite wiſe and bleſſed God is moſt taken up about it.

2. The pardon of ſin ſhould ſo greatly take up the heart of a poor guilty ſinner, becauſe, *Nothing, is a a Bleſſing to a man till his ſins are pardoned, but All a curſe.* The Scripture is well known that proves it, among many, *Deut.* 28. 15, 16. "*If thou wilt not hear-*
"*ken unto the voice of the Lord thy God to obſerve to do*
"*all his Commandments, and his Statutes which I com-*
"*mand thee this day. that all thoſe curſes ſhall come upon*
"*thee & overtake thee; Curſed ſhall thou be in the City, &*
"*curſed ſhalt thou be in the field, Curſed ſhall be thy bas-*
"*ket & thy Store. Curſed ſhall be the fruit of thy body, &*
"*the fruit of thy Land, the encreaſe of thy kin, & the flocks*
"*of thy ſheep, Curſed ſhalt thou be when thou comeſt in, &*

curſed

"*curſed ſhalt thou be when thou goeſt out, the Lord ſhall*
"*ſend upon thee curſing, vexation, and rebuke in all that*
"*thou ſetteſt thine hand unto for to do,* &c. Now that ſoul that doth not hearken to the voice of God, according to the tenour of the New-Covenant, to come unto Jeſus Chriſt, to have his ſins pardoned, to have the ſpirit given him to walk before God in all his wayes, is in an unpardoned condition, and ſo liable to all theſe curſes; now, under the old Teſtament God did more uſually come forth in viſible ſtroakes of puniſhment upon outward mercies: but under the New Teſtament, his judgements (ſpecially upon ſuch as are under the Goſpell) are more ſpirituall, (as bleſſings to his people run in a more ſpirituall way) as in curſing them with hardneſſe and blindneſſe of heart, having *reſiſted* the truth, but yet though ſuch outward curſes are not ſo viſibly and frequently executed, (though ſometime they are) yet unpardoned, unconverted ſinners enjoy not their outward good things as a bleſſing, but they ſerve but to further their damnation, if their hearts are not (through infinite grace) made ſoft, and turn unto the Lord that they may be pardoned. Now, to have outward mercyes, and be hardned in an impenitent eſtate under them, is a farr greater curſe, then to have them ſmitten or imbittered from the Lord, though with the heavieſt hand. This is the 2d. Reaſon of the point: Every thing is a curſe, (while ſuch) to an unpardoned ſinner; therefore tis of the greateſt weight to have his heart taken up about it.

3. *The perſon of an unpardoned ſinner is hated of the Lord,* therefore the weight of it is very great; *Pſal.* 5.5. *Thou hateſt all workers of iniquity. All,* be they what they will, high or low, rich or poor, God *hates* them;

and

and while they are workers of iniquity, they are certainly unpardoned; what they may be in the decree of God, is nothing to that ſinner in this condition: while he is a worker of iniquity, he hath no ground for any other apprehenſion of God, unles he turn in unto him; Now, what a dreadfull thing is it, to be hated of that great and righteous God, a drop of whoſe wrath is able to ſcortch the ſoul with unſpeakable torment; yet ſuch is the condition of a wretched unpardoned ſinner: therefore tis his great concernment to look to it, *&c.*

4. *While a ſinner is unpardoned he is under the law.* What that is, I ſhall, if God will, further diſcover; He ſtands bound over to the moſt exact fullfilling of it, under the penalty of Hell, bound to make God ſatisfaction to the utmoſt, upon the leaſt breach; and being under tranſgreſſion of it, is under wrath and condemnation, if he abide ſo, without remedy. *There is no condemnation to them that are in Chriſt Jeſus*, but *All condemnation* to thoſe that are out of Chriſt Jeſus, as all unpardoned ſinners are; therefore tis a condition above all others to be weighed and conſidered, and not to be reſted in, one moment.

5. *Neither the Prayers, nor Alms, nor any other duty of an unpardoned ſinner are, at all, accepted with the Lord.* This, wretched ſinners will not admit of, but think if they perform any duty to God, he accepts of it, and that indeed it makes an atonement for their ſins; Take that one eminent place in *Eſa.* 1. 15. *Though you make many prayers, yet I will not hear you*; mark it, you that think becauſe you *make, or ſay*, as you ſtyle it, many good prayers, ſure God hears you; No, ſaith God, *I will not hear*, why, *ſee verſe* 16.

they

they were not *waſhed* from their ſins, therefore the Prophet calls them, to come to the Lord that they might be *pardoned*, *verſe* 38. Tis true, when a poor ſinner hath his heart ſmitten for ſin, and comes to the Lord, upon the account of promiſes, of grace and pardon through Jeſus Chriſt, with full purpoſe of heart to cleave unto the Lord, and ſo begs for pardon, and all things that do accompany pardon and ſalvation, then God hears his cryes at the very firſt *breathing* of his ſoul; *Lam.* 3.56. but not till then, doth God regard the multitude of his Prayers, Alms, Worſhip, Keeping conſcience to men; therefore certainly if nothing be accepted with God, till in a pardoned condition, ſuch an eſtate requires great and deep thoughts of heart of it.

6. Upon all this, it will follow. *That an unpardoned ſinner will have no other word from the Lord Jeſus Chriſt, at his coming, but, Go you curſed*; Everlaſting darkneſſe, and wrath and woes and all miſery muſt be his portion for ever. *If he dye in his ſins*, Joh. 8. 29. his ſoul muſt be eternally damned without all Remedy; Live and dye unpardoned, and be damned unpardoned: When Jeſus Chriſt ſhall become, neither he himſelf, nor Saint, nor Angel, will or can ſpeak one word, for a ſoul that dyes unpardoned, though the ſoul ſcreek out for a drop of mercy; it will be anſwered with nothing but the Ecchoes, of the ſcreekings of other deſperate ſouls, ready to be hurled with it, into the ſame everlaſting burnings; no eye to pitty there, though Miniſters and Saints did warn, invite, weep, mourn, pity, when on this ſide the grave, yet at the great Judgment, it will not be ſo. No, nothing but upbraidings of Devils, for neglecting Goſpel-grace, and refuſing the

termes

termes of pardon, and for groſſe ſecurity; This will be the portion of every unpardoned ſinner, that neglects the *day* of his ſalvation; Therefore the pardon of ſins requires the deepeſt thoughts of heart, and can never be made too ſure to a poor ſinfull Creature.

Uſe 1. If the pardon of ſin be of ſo great and infinite weight, how doth this meet with the wretched deplorable careleſneſſe of a world of ſouls in this day; that think of nothing leſſe then *whether their ſins are pardoned*, that will hear of nothing that may call this great matter into queſtion, or way awaken them to it, Oh how many poor ſouls, (I fear too many of *you*, though ſo often and earneſtly preſt to it) that were never before the Lord *mourning* after the pardon of your ſins? What a leight matter would it be to be pardoned, if there ſhould be no more in it, nor care about it, then moſt ſinners, that call themſelves Chriſtians, make about it; Ah, ſinners, why do you make no more ado, no more matter of it; why ſo ſenſleſs of that, which is alone worthy all the thoughts of thy heart; if thou ſhouldſt live a million of years to diſpatch this one thing, to get thy ſins all pardoned. You that are *Elderly* people have a large reckoning, ſpecially upon your account of ſinning againſt Goſpell-light and grace; make haſte, what you do, do *quickly*, *lay hold* on eternall life: the ſun is ready to ſet upon you, and wo with you, as ever you were men and women, if you fail of a good, and ſure diſpatch of this one corcernable thing; your ſins being pardoned; And you that are *younger*, take heed leſt the day of grace, *ſet* upon you, and you be *given up* to your own hearts luſts, and no word that is ſpo-

ken from God or man, ſhall ever *reach* you; Oh tremble at tryfling with convictions and light, but begin to honour the Lord Jeſus, and bow unto him, and wait for the promiſed effuſion of his ſpirit, and the joy of the Lord ſhall be the joy of your youth, and the love of the Lord will be very ſweet and precious to you.

2d. *Exhort.* Oh then let every ſoul of us be *deeply* affected with this weighty matter; let your ſouls lay within you, Oh the dreadfulneſſe of an unpardoned condition? what tongue can expreſſe it? to have all my ſtore, (little or much), houſe, corn, cattle, all, under a curſe, and enjoy it as a curſe, and onely to further my eternall damnation! to be hated of the great God, and not loved, to be under all the condemnation of the Law! where ever I read of wrath and wo, it belongs to me; to have not one of my prayers, or any thing elſe, accepted of the Lord! to be in a condition of expecting nothing from Jeſus Chriſt at his coming, but *go ye curſed*; when I ſhall ſee ſo many bleſſed ſouls that took paines for Heaven, enter into the Kingdome, and my ſelf ſhut out! Wo is me if I ſpeak peace to my ſoul in ſuch an eſtate, one moment more; *Awake* my ſoul, *Awake*. Away in to the bleſſed God for mercy, pardon, grace, Chriſt, his blood, ſpirit, holineſſe, eternall life; I will go, (the Lord helping me) and cry in the bitterneſſe of my ſoul for them all; and if 'twere poſſible to weary the Lord with the cryes of my poor ſoul, I will do it, till he have mercy upon me, and bid me go in peace; The gracious God ſhall as hardly deny me, as ever he did any poor ſinner that lay bleeding at his feet for mercy and grace from heaven, to heale

a poor condemned ſoul; Oh what have I been doing in the world all this while? get a little ſomething, and my ſins unpardoned, in daily danger of dying in them, and ſo be loſt without all remedy for ever; Oh! ſuch will be the *great thoughts* of heart about the pardon of ſins, when the Lord ſhall ſpeak to a poor ſinner, and the Conſcience ſhall be thoroughly *awake* about it.

Oh! let me yet, in the name of the Lord, argue out this matter with thee. Be *ſerious* for once, and *ponder* it in thy heart, what is health or wealth? what is it to have ſomething about thee in the world, & lay up yearly, & thou go deeper in debt with the juſt God every day? What if all the world be at Peace with thee, and God thy enemy, and hate thee, as thou haſt been ſhewed? What if all the world ſay of thee, Bleſſed; if God, and his holy Word of truth, pronounce thee Curſed, becauſe thy ſins lye upon thy ſoul, and the Spirit of grace is not upon thee? Ah! poor Creature, Do not, do not, let thy ſins lye upon thy precious ſoul any longer, do not be contented to be a child of Gods wrath any longer; Oh! do not, thou poor careleſſe ſoul, if there be a ſpark of pity in thee; *Do not*, as the Devil flatters, reſt in this, and ſay, I *hope* better, and I *hope* 'tis better with me, and I *hope* I am or ſhall be pardoned, and ſo fall aſleep till thou drop into hell. You that think it an eaſie common matter to be pardoned, know not what it is, you have yet no part in this *bleſſednesſe*.

Saith a poor convinced ſoul, 1. 'Tis a great matter that any ſinner in the world is pardoned, much more; ſuch a one as I, if ever I attain to it.

2. Souls that get pardon, do make it their greateſt

care to be *aſſured* of it, they do not leave the matter at fixes and ſevens, and put it off with bidding the heart *hope well*, but they labour after a Goſpel-*aſſurance* of it.

3. Such ſouls will labour to ſee that nothing be wanting that muſt accompany pardon of ſin, and a ſtate of ſalvation. *Heb.* 6. 9.

4. They *try* all their pretences to pardon and grace, over and over; and will take nothing *upon truſt* from their hearts, or the Devils flatteries, or the flatteries of carnal Miniſters; but *ſearch* and *prove*, and lay their hearts under the Word and Spirit, till it be ſealed by the Holy Ghoſt, and that they are *wrought of God for this ſelf ſame thing, and that he hath given them the Earneſt of the Spirit.* 2 *Cor.* 5. 5. Well, therefore ſay in thy heart, in good earneſt, Oh! it hath not been ſo with me, I have been careleſſe, I thought well of my ſelf, I nere queſtioned this weighty matter to purpoſe. Oh! the Lord give me grace, to take pains in the uſe of means, to be *violent* for Heaven. Oh! I will not reſt (Oh! let me not) till I am aſſured indeed that *my, my*, ſins are done away and Chriſt is *mine*. Go, and ſay, and do it, and the God of all grace and might be with thee in it.

But yet further, to preſſe the weight of this matter upon thy Conſcience, that thou mayeſt go off thoroughly convinced, and reſolved to purſue effectually the compaſſing of this ſo great a bleſſing, of getting thy ſoul in a pardoned eſtate. Do but weigh with me the *matchleſs bleſſedneſs* of ſuch a condition, and me-thinks, thy heart ſhould not but be taken with it.

1. Conſider, *Pardoned ſouls become the dear Children of God*, ſee *Eph.* 1. 5. &c. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt unto himſelf, according to the good pleaſure of his Will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have Redemption through his blood, the forgiveneſſe of ſins, &c.* The glorious grace of *Adoption* comes in upon the *forgiveneſſe of ſins*; therefore *Chap.* 5. 1. the Apoſtle further hints this ſo bleſſed a priviledge; *Be ye followers of God, as dear Children*; and *Gal.* 4. 5. the Apoſtle gives it out as the great and bleſſed fruit of Redemption, —— that *we might receive the Adoption of Sons.* Oh! to be tranſlated from being amongſt the children of wrath, to be numbred among the *dear* Children of God, to come under the protection, care, tender love of God as a *Father*; What ſoul would not be reſtleſſe till he attain unto it?

2. *Pardoned ſouls have acceſs to God*; *Eph.* 2. 18. 3. 12. *In whom we have boldneſs and acceſs, with confidence, by the faith of him. Heb.* 4. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is the bleſſedneſs of *pardoned* ſouls, they have *free acceſſe* to God, as a Child to a Father, to ſpeak and plead to the Lord; As ſoon as ever they come before the Lord, they are admitted into his preſence, and God's *eye* and *ear* is towards them, and they muſt have their errand, either in kind, or as good, or a better thing given to them. This is another ineſtimable good of bleſſed pardoned ſouls.

3. As they are Gods dear Children, and have free acceſs to him; ſo when once he hath freely and fully

pardoned them, *he loves them with an infinite*, unmixt, *unchangeable Love. Behold what manner of love is this, &c.* 1 *John* 3.1. The Lord can as freely let out love, full love, to his pardoned ones, as if they had never ſinned, becauſe he never looks upon them out of Chriſt; when God takes a poor ſinner to himſelf, he doth not barely and meerly pardon him, and ſave him from wrath, and no more, (as earthly Princes pardon many whom they *love not*) but God ſets his *Love* upon them, and it can never enter into his heart to hate them. *He that loveth me*, ſaith Chriſt, *ſhall be loved of my Father*, *Joh.* 14. 21. And if God afflict them, 'tis to make them better, more like unto himſelf, to beſtow more grace upon them, *Heb.* 12. 10. and Gods Love to his bleſſed children is like himſelf, *Infinite, unmixt, everlaſting*. This is another infinite bleſſing of pardoned ſouls, to be thus *loved* by their God.

4. *Pardoned ſouls are brought into a juſtified ſtate, from which they ſhall never fall.* Thus runs the tenour of the New Covenant, the bottome of all this bleſſedneſs; *I will remember their ſins no more*, *Heb.* 8. 12. —— *No more*, Words of a ſweet and bleſſed ſound, to whom they are ſpoken by the Holy Ghoſt, that when poor ſouls that have come to Jeſus Chriſt, in a Goſpel way, for *pardon*, and have pleaded, and taken hold of promiſes of grace for that end, and yet ſometimes unbelief is ſtirring. Oh! will not God, one time or other, call back to remembrance all my former iniquities, and charge them upon me? No, ſaith the Lord, it ſhall never enter into my heart, I will remember them *No More*; Bleſſed words, and bleſt condition indeed. Ah! who would be without it?

5. *Pardoned*

5. *Pardoned souls, shall be kept in the hand of the Lord in all their wayes,* 1 *Pet.* 1. 5. His Love, Fear, Lawes, Power, Spirit, shall be in their hearts, that they shall not fall from him, *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me: He preserveth the souls of his Saints; He keepeth the feet of his Saints. Psal.* 97. 10. 1 *Sam.* 2. 9. yea, he will keep them from evil, and nothing shall befall them but *for their good. Rom.* 8. 28. And if they fall, the Lord humbles them, heals them, takes them up again, puts new strength into them, and his kindness must not depart from them.

6. *Pardoned souls are Gods Heirs; Gal.* 4. 7. *Rom.* 8. 15. *&c. Heirs of God through Christ, and joynt-heirs with Christ, Heirs* of all his Promises, of an incorruptible inheritance that never fadeth away, reserved in Heaven for them. 1 *Pet.* 1. 9. Though the Lord give them no inheritance of earthly possessions, yet they are his special *Heirs* of the heavenly inheritance. Not the pooreſt believer in the world, but may say with a heart full of blessed and humble rejoycing; Though I am worthless in my self, and am so accounted in the world, yet through infinite grace, I am one of the richest Heirs in the world; a Co-heir with Christ, of an exceeding eternal weight of glory.

Use 1. If such, and more then *is* or *can* be named, be the blessedness of pardoned souls, Ah! what poor secure sinner (that must also be everlastingly damned without it) would *miss* of it? Say sinner, instead of being cursed, hated, damned, and that for ever, for ever,

(for as is mercy and love to pardoned ones, so is wrath to such as miss of it, for ever) I say, instead of that, which any heart but what is plagued with hardness, would melt and tremble at, to become a dear child of God, and have free access to God, be loved of God, for ever justified, no sin for ever remembred against thee, every thing befall thee for good, and be an Heir of God, and be even as blessed as God can make thee, and that for ever. Ah! where's the sinner that would be without this? Who would sleight that word of the Lord that would teach you, and lead you to this blessedness? Who would despise, or neglect the *day* of grace, now while within the reach of it? Who would run a dreadful hazzard of being given up of God, if you thus trifle with a Gospel of salvation? Ah! the good Lord pity you that do thus; you are fit to be mourned over had we hearts to do it, with tears of blood. Yet once more, *Awake, awake*, you careless ones, before bodies drop into the grave, and souls into hell. Oh! do not do not take pleasure in soul-murder; do not put off the one, only, main, necessary work, and leave it undone, till it may be impossible to have it done. Tell me in good earnest, Canst thou well be without the pardon of thy sins here and for ever? Soul, thou mayst well enough be without much Land, and much mony, and many great friends, and yet be well, exceeding well contented, nay better, if thou hast Christ and grace then with them. But say canst thou, canst thou well be without the pardon of thy sins? Canst thou well *live* and *dye* hated by the great and righteous God? Canst thou well be where the fire is never quenched and the worm never dyes? Say, canst thou well miss

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he preſence of the ever bleſſed God to all eternity? Are damned ſcreeking Spirits good company for ever nd ever? Away, away ſinner to the bleſſed God, betake thy ſelf (put it not off an hour longer) to cry-ng, repenting, mourning to God for free pardon, for Chriſt, for the Spirit, and look up to the Lord to give thee a heart to do it, wait humbly, and carefully on the Goſpel of grace preached; and yet, though thou haſt hitherto been *idle*, thou mayeſt attain to this bleſſedneſs, as well as the bleſſedſt Saint in the world, if thou wilt be *ſerious*, *diligent*, *earneſt*, (as ſo weighty a matter requires) about it. The good Lord give thee a heart to do it.

2 *Do not reſt in falſe evidences, falſe hopes of pardon.* Many ſinners might ſeem to have got pardon, and gone well to Heaven, if they had not vainly and fooliſhly hoped ſo. Oh reſt in nothing, and never reſt without it (as I have preſſed thee in love) till thou canſt ſay, from a well grounded Goſpel-evidence, wrought forth with fear and trembling, Now I have the bleſſedneſs that accompanies pardoned ſouls: Now, oh *now* (rejoyce with me bleſſed ſouls) *I am*, *I am* a child of God, I *have* acceſs to the bleſſed God, and my ſoul pleads with him every day. Ah now, God, my God, *doth* love me; Now I am juſtified, in a ſtate of juſtification, from which my God will never let me fall. Ah, my ſins, though great ſhall be remembred *no more*, *no more*; I ſhall be kept, *ſafely* kept, in all my waies; If I fall, the Lord will take me up, and I ſhall not utterly fall; however, it is, or may be with me as to the world and the things of it, I am *rich* (though poor, worthleſs, nothing in my ſelf,) with all the riches, unſearchable riches of

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my Chriſt, I am an Heir of God; I need nothing; Oh, the ſweetneſs, peace, joy, contentment, Heaven of ſuch a bleſt, & for ever bleſt condition! Now tell me ſinner (and let it ſtick with thee till thou art got well to Heaven) is not, is not, the pardon of thy ſins the work of the greateſt weight before thee on this ſide the grave? which is that I firſt promiſed thee to prove to thy Conſcience from the firſt Obſervation.

3. I might from hence inſiſt to ſtir up poor ſouls, who have been awake for Heaven, and have been, and are crying and waiting for the pardon of your ſins, to be in this matter with *all your might*, becauſe you ſee 'tis wonderfully weighty and concernable to you, beyond all imaginations; get your *doubts*, and *fears* and *miſgivings of heart* well removed; ſee from whence your doubts do ariſe, and follow them home to your hearts, and then be with the Lord much, and in his Word and Ordinances, till the Lord make it *clear day* in thy ſoul, and thou walk in a ſweet ſpirit of Adoption before him.

4. Let *pardoned ones*, whom it hath coſt much, as to means to get it made good to you, make much of your comfort, and do not Trifle it, nor ſin it away; and keep the ſenſe of a pardoned condition *warm* and *lively* upon your ſpirits, and then you will *love* the Lord much. *Luke* 7.47. Lord thou haſt forgiven much, as much as to any; Oh let me, let me love, love much, very much.

Conviction of ſin and ſelf-emptineſs.

THe ſecond Conſideration we obſerved from the words, and propoſed to be opened, was this;

Obſ. 2. "*Such who come to God to have their ſins* "*pardoned, they look upon them as great ſins.*

Pardon my iniquity for it is *great*, *&c.* The Original word as well ſignifies *Many*, as *Great*, my ſins are *great* and *many*, *Many great* ſins lye upon me, pardon, Oh pardon them, oh Lord, &c.

Thus you have this bleſſed man *David* in ſeveral *Pſalms*, aggravating his ſin, *Pſa.* 38. 4. *Mine iniquities are gone over my head, and are a burden too heavy for me to bear; againſt thee only have I ſinned. Pſa.* 51. So bleſſed *Paul*, *Jeſus Chriſt came into the world to ſave ſinners whereof I am chief; That ſin by the Commandement might become exceeding ſinful. Rom.* 7. 13. So *Peter* at the firſt glimpſe of Chriſt, and a word from him, falls upon his knees, cryes out, *Depart from me, for I am a ſinful man, &c.* Luke 5. 8. So the Publican, *God be merciful to me a ſinner*, a *great*, *vile*, *ſinner*, *nothing elſe* but a ſinner: So the Prodigal, *Father, I have ſinned againſt Heaven, and in thy ſight, &c. Luke* 18. 13. & 15. 21.

In the opening of this Point, firſt I would ſhew, *Why*, ſuch as come in a right way for pardon, do look upon their ſins as *great* ſins.

2. How they come to ſee them ſo.

3. *When*

3. *When* a ſinner may be ſaid to have ſeen his ſin ſo great, as a pardoned ſoul ſhould do.

Firſt, Sinners that come to God for pardon and find it, do look upon their ſins as *great* ſins, *becauſe againſt a great God*, *great* in power, *great* in juſtice, *great* in holineſs; I am a worm, and yet ſin, and that boldly, againſt a God ſo *great*; for a worm to lift up himſelf againſt a great and infinite God; Oh this makes every little ſin *great*, and calls for *great* vengeance from ſo great a God.

2. *Becauſe they have ſinned againſt great patience*, deſpiſing the goodneſs, forbearance, and long-ſuffering of God, which is call'd, *treaſuring up of wrath*, *Rom.* 2.4, 5. Oh, ſaith a poor abaſed ſinner at Gods feet, How have I wearied the patience of God? *I have not wearied thee*, ſaith God, *but thou haſt been weary of me, and haſt made me to ſerve with thy ſins, and wearied me with thine iniquities*. *Eſay* 43. 23, 24. Oh, this is an *humbling* and heart-breaking word to a poor ſoul before the Lord; this makes his ſin appear *great* indeed. I have wearied the bleſſed God with my ſin, and yet he calls upon me that he may pardon me, *ver.* 25. of the ſame Chapter. This greatens ſin to purpoſe to a poor ſoul that hath abuſed much patience.

3. *Sins do appear great, becauſe againſt great mercies.* Oh againſt how many mercies and kindneſſes do ſinners ſin againſt, and turn all the mercies of God into ſin! Oh, ſaith a poor ſoul, drawing near to God, I turned all the mercies of the Lord againſt him, took his mercies and fought againſt him with them, and ſerved the Devil and my luſts with them; If God will come and account with me for them, how ſhall I anſwer him?

4. That

4. That which *greatens* sin in the eyes of poor sinners that cry for pardon, is, *that they have sinned against great light*, light in the Conscience; this heightens sin exceedingly, specially to such as are under Gospel-means! and is indeed the sin of all in this Nation; there's nothing more abaseth a soul then this, nothing makes it more difficult to believe pardon, when humbled for it: therefore 'tis, that many poor souls fear they have sin'd the unpardonable sin against the Holy Ghost, because they have sinned against knowledge and light, which though while they are humbled before the Lord, it cannot be that they have so sinned *unpardonably*; yet in as much as 'tis the sin that borders next upon the sin against the Holy Ghost, it much *greatens* sin to a poor soul under the sense of it. Such a sinner is said to *reproach the Lord*, *Numb.* 15. 30, 31. *Therefore to him that knoweth to do good, and doth it not, to him it is sin*; *James* 4. last. To him it is *sin*, that is, *great sin*, of which God will take the severest account: Therefore such as have the profession of Christianity, and the knowledge of the Word in some measure, and yet go on unpenitently in sin, they are the greatest sinners in the world, & will have the greatest damnation; And this circumstance in sin makes, or should do so, such souls that never lived in notorious sins be under deep abasement, because, though their sins were not so gross, as many others, yet they were against *great light*, and knowledge, which makes every *little* sin, continued in, *great* in the account of God, and great in the account of the sinner, when he comes before the Lord in the sense of it. Oh, I pleased my self in sins that I *knew* to be sins, and was convinced by

by the word of God of them; yet I went on, and loved them;

5. *Continuance in ſin, much greatens ſin to a poor ſoul that is after pardon*; ſpecially ſuch as are not very early converted. *God will wound the hairy ſcalp of ſuch a one that goeth on ſtill in his treſpaſſes. Pſal.* 68. 21. Oh, I added ſin unto ſin, ſaith a poor ſoul, ſpending the choiſe time of my youth in ſin, when I might have been getting the knowledge of Jeſus Chriſt, and honouring of God. This lay cloſe upon *David's* ſpirit, as appears in this 25*th. Pſa.* 7. *Oh remember not the ſins of my youth, &c.* Yet we do not find that *Davids* youth was notoriouſly ſinful; but in as much as he ſpent not his youth to get knowledge, and to ſerve the Lord fully, 'twas his burden and complaint before the Lord; much more ſuch whoſe youth was ſpent in nothing but vanity, prophaneſs, lying, ſwearing, prophaning of the Sabbath, ſports, paſtimes, exceſs of riot, and the like, when God layes it in upon their conſciences, muſt be grievous and abominable to their ſouls.

6. *Multitudes of ſins do make ſin appear great*; this made *David* cry out for *multitude of mercies, Pſa.* 51. and *Pſa.* 40. 12. *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more then the hairs of my head, therefore my heart faileth me.* One ſin, but a ſinfull thought, is worthy of a thouſand hells, much more, multiplyed, numberleſs, infinite ſins, in thought, words, walkings, calling, worſhip, in all I have done, I did nothing elſe but ſin: therefore the leaſt ſinner in the world is a great ſinner, when God lays his *account* before him.

7. Another

7. Another thing that *greatens* ſin is, *that it was againſt purpoſes and reſolutions of forſaking ſuch and ſuch ſins*; and yet all broken, ſometimes againſt ſolemn vowes, againſt prayers: this conſideration upon many a poor ſoul ſticks hard, and layes low, and makes his ſin grievous indeed, that againſt purpoſes, vowes, prayers, he ſhould return to his ſin; this makes him cry out, Oh my ſin is *great*, *great* indeed, Doth, will, the Lord pardon ſuch a wretch? &c.

8. Sin appears *great* when ſeen by a poor ſoul, *becauſe it was reigning ſin*, *Rom.* 5. & 6. *Sin reigned to death*, *&c.* Oh, ſaith a poor humbled ſinner, I did not only *commit* ſin, but I was the *ſervant* and *ſlave* of ſin, I obey'd ſin as a lord, and that *willingly*, I obey'd it in the luſts thereof; where God, Chriſt, his Spirit, Word, Law, ſhould have dwelt and reigned, there ſin and luſts bore ſway, and had the command of my ſoul. A little ſin when a *reigning* ſin, is a great ſin. All that ſin can do is but to rule the ſinner, and ſo it doth the leaſt ſinner that is under it, though it break not forth into groſſe notorious actings againſt the Lord, and this doth much greaten it.

9. *Sin in the fountain makes it great*; As it may be ſaid, there is more water in the fountain, then in the pools and ſtreams it makes; becauſe there is a continual iſſuing and flowing out of it, which is able to make far greater ſtreams: ſo ſin in the nature, in the heart, is there as in the fountain, and therefore 'tis more there than in the breakings forth of it in the outward man; ſo that, though a ſinner in his youth hath been reſtrained from many great ſins, yet in as much, as ſin in the fountain was as full as in any ſinner in the world, though reſtrained & pent in, (which

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the ſinner was not beholding to his own heart for) it renders him a *great* ſinner before the Lord, when ſavingly enlightned. The want of this conſideration makes outwardly righteous perſons not look upon themſelves as great ſinners; they ſee and feel not ſin infinite in the fountain of it, which moſtly greatens it, above all the actings of it in life.

10. A ſinner drawing nigh to God for pardon, ſees his ſin as *great, becauſe thereby he was led captive by the Devil at his will; He that committeth ſin is of the Devil*, 1 *John* 3. 8. *committeth* ſin, ſo as in a ſtate of ſin, under the power of ſin, and not born of God; why, ſuch a one *is of the Devil*, under the power of the Devil; of the Devil and not of God; and this becauſe of ſin, which gives this dominion to the Devil. Oh, ſaith a poor Creature, I that was the creature of God, and ſhould have lived to him, lived to the Devil, and the ſervice of him; and took part with him, againſt Chriſt, his Word, his Saints, and was an enemy to them: this greatens my ſin before the Lord.

11. Sin appears *great, becauſe great is the wrath of God againſt ſin*; ſinners are ſaid *to heap up wrath*, *Rom.* 2. and they are called the *Children of wrath*. God to manifeſt his diſpleaſure againſt ſin, is fain to powre out everlaſting wrath upon an unpardoned ſinner, to leave the ſinner under endleſs torment of ſoul and body. God hates nothing but ſin, and for ſin, and ſo hates it, that infinite endleſs wrath muſt be the vengeance of it. Oh, when God gives a ſinner a glimpſe of this! Oh the greatneſs of every little ſin to deſerve ſuch wrath! How ſhall I flee from and eſcape the wrath to come? who can ſtand before ſuch wrath, who can bear it?

12. The

12. The way of any sinner's deliverance from such wrath, shews sin to be exceeding *great, in the price and ransome that is paid for the salvation of him from his sins*, the price of the blood of the eternal son of God. How great was sin, how sinful and damnable the nature of it in the eye of the righteous God, when justice could not be satisfied but by such a way? Oh, saith a poor soul that comes for pardon, what a damnable thing is sin, which was once nothing to me, that redemption from it is at such a rate! God had no greater a price to give, then what he layd down to save a wretched sinner from his sin. Oh, 'twas great sin that must crucifie the Lord of life and glory: therefore doth my soul hate it.

13. Lastly, This consideration also *greatens* sin, inas much as a poor creature hath drawn and tempted others to sin with him, specially such as have lived more vainly & loosly, & it lies hard upon many a poor soul after thorough conviction. Oh, how many have I drawn to sin, not only by my example, but encouragement and perswasion, that may be now in hell for such sins, or are under a state of impenitency, and hardned by me. Oh this is an abasing consideration, to a poor convinced, humbled sinner, when God smites his heart with it.

Use 1. Before we go further, let us labour to apply this to the consciences of all. I have shewed you, the matter we are upon, is the weightiest that ever took up Gods heart, the pardoning of a sinner; and therefore, how should it swallow up the hearts of poor undone souls that are so infinitely concern'd in it? I beseech you therefore, lay to your hearts what

hath been spoken as to the *greatness* of sin; And consider, If souls that come to God by Christ for pardon, see their sins as *great* sins, and 'tis their great trouble that they cannot see them greater;

First then, This may serve to take off that woful deceit of heart, and delusion of the Devil of poor careless souls that dream of pardon, and yet never in any measure thus saw their sins as great; This shews the heart was never touched of God, never smitten for sin as yet; This is the way indeed of unpardoned sinners, they are *lessening* their sins to God and themselves, finding out circumstances to *lessen* them, of others tempting them, and the Devil, and the like, and, many or most of men or women allow themselves in the same, or they were overtaken, or the like; they think they can easily pacifie God again, and that God makes not so great a matter of it; thus a deceitful heart and a cheating Devil juggle together, and sooth Conscience in a damnable peace; And such souls call their great reigning sins their *infirmity*, and God will not be so exact. as some of the Preachers make him; here's a sinner rivetted in a cursed estate. But now take a soul whom God (as I shall shew) hath made sensible of sin, and the weight of pardon, and comes to the feet of the Lord for it; 'tis quite otherwise. Oh, my sins, wretch that I was and am, were little sins to me before, but now they are great sins; I called it my *infirmity* to lye, swear, profane the Sabboth, allow my self in any excess; but now I see 'twas reigning sin, soul-damning sin, great, oh great sin; Oh that I am out of hell! Oh the patience of God! Is there mercy for such a wretch? What a wonder will it be if I get to Heaven? How

great-

great will that mercy be that pardons me?

2. Therefore, in the ſecond place, *examine how it is with you?* and whether you have had ſome ſuch workings of heart; Have you been before the Lord in *David's* poſture, Oh, *mine iniquity is great*, Oh I have ſinned againſt a great God, wearied great patience, turned great mercies into ſin. Oh I have ſinned againſt great light, How ſhall I be pardoned? Sins continued in, and multiplyed from my youth up, and theſe againſt ſerious purpoſes, under the reign of it; there's an infinite fountain of all evil within me. If I have been any way reſtrained, no thanks to my own heart for it. Oh, ſaith a poor ſoul, I was led by the Devil, befool'd by the Devil, ſerved the Devil againſt God; And now, what can I challenge at the hands of God? What belongs to me but wrath, great wrath, everlaſting wrath, infinite wrath? If one ſin deſerves a thouſand hells, what do innumerable tranſgreſſions do? If mercy be not infinite, how ſhall I look up to God, or how ſhall God look down upon me? Oh, I ſay, let your Conſcience anſwer, hath it been thus, in ſome good and *real* meaſure, though not ſo *deep* as your ſoul deſires. I know there are degrees, and I alſo know till God come to let out Himſelf in ſuch a way as this, that ſin is ☞ *great*, and greater in mine eye then ever, we make but ſlight work of it in out ſpirits: want of this makes many in theſe dayes run away with pleaſant notions of Grace, Chriſt, Light, (though bleſſed be the Lord for ever, for the more glorious Revelation of all theſe, but I ſpeak of abuſes) but *ſin* was never *great* by the appearance of God, and ſo they wanton with ſuch *notions* which at laſt weare off,

and so they come to nothing, but a reproach to the Gospel.

3. In the third place, therefore, let it serve to *exhort* sinners to look back upon your lives, even from your *youth* up: you may find one more of the discoveries mentioned of the *greatnesse* of sin, that you will fall under; specially such as have bin given to the profanesse and vanities of the age you live in, lying, swearing, profaning of the Sabbath, to riot, ungodly pastimes and sports, reviling the godly, or other more secret wickednesses and pollutions; any of which may bespeak thee in a state of sin and wrath, joyned with thy living in the neglect of known duties, upon which neglect God hath pronounced a *curse*, as the neglect of secret or Family-prayer, *Jer.* 10. *ult.*

Or if thou hast not been engaged in grosse sins, but hast bin sober and well carriaged from thy youth up, yet thou mayst be still in *a state* of sin, but go a little more soberly to hell, and in more danger of being damned in thy civill sober carriage then great sinners; with which thou art apt to compare thy self, and seeing thy self not so bad as them, thinkest all is well; But remember well, what hath bin proved, that sin is greater in the Fountain, then the streames, though it make a greater noise or shew to others in the streame of ones life; thou hast a Hell in thy nature, an infinite fountaine of any wickednesse, that ever any of the Sons or Daughters of men did commit, An Idolater, An Adulterer, A Murderer, A Sodomite, A devil in thy heart and whole frame, thy nature; In a word, one sin, which thou callst little, reigning but in thy heart, and cherished

riſhed there is enough to ſend thee to hell, as if thou wert the veryeſt reprobate living. Remember, the ſame *Paul*, that thought himſelf a blameleſſe man, *Philip.* 3. 6. afterwards cryes out, of *exceeding ſinfulneſſe*, *Rom.*7.13. yea the greateſt, the *chief of ſinners*, 1 *Tim.* 1. 15. But I hope to meet with thee, and with thy conſcience, as to this conviction, more hereafter.

The next inquiry will be, *when* a poor ſoul may be ſaid to be under ſuch a diſcovery of the *greatnes* of ſin, as may lead him to get pardon through Jeſus Chriſt.

1. One diſcovery I have named already; which is, *ſuch a ſoul doth not go about to leſſen his ſin, but greaten it to his greater abaſement*; tis his fear he doth not ſee his ſin *great* enough, to lay him low enough before the Lord.

2. When ſuch a ſight and diſcovery of ſin, *it begets trouble upon the ſpirit*; In *Pſal.*38. you have *David* under a great diſcovery of ſin, and he cryes out, *there is no reſt in my bones, becauſe of my ſin, I am troubled, I am bowed down, I go mourning all the day*; ſuch a trouble, that will not admit of peace and healing, but from Jeſus Chriſt, till it can take hold of Jeſus Chriſt in a promiſe of grace and pardon, and come to him, and cloſe with him, to be juſtified and Sanctified by him and in him; as I am at large to ſhew, if God will. I ſpeak this, becauſe there is a trouble for ſin, that often ends in a more dangerous peace: many poor creatures have for a time bin troubled for ſin, and they have made one ſhift or other to quiet themſelves, it may be leave their ſins, and do a little ſomething more, but never come in a Goſpel way to Chriſt; which I am alſo (through

grace) to evidence in the diſcovery of a falſe converſion. However, ſo it is, that every ſoul that is unbottomed from a falſe peace, a peace in ſin, or his duties, he comes under trouble, more or leſſe, in and for his ſin, as he gets to pardon.

3. *God ſmites a ſoul for ſome ſpeciall particular ſin*, Jer. 3. 13. *Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy wayes under every green tree*, &c. *Generall* acknowledgment of ſins, comes to nothing, 'tis the the note of a Hypocrite; but *particular* ſins lying upon the ſoul, ſpeak forth ſpirituall convictions, when joyned, I mean, with other workings of heart we are now ſetting forth.

4. As God ſmites, *ſo the ſinner is in particular confeſſion before the Lord*, loads his heart with ſin, till it breaks.

Object. But who will not confeſſe himſelf a ſinner, you will ſay?

Anſw. Truly few, in a Scripture ſaving ſenſe; A word or two more to this; That confeſſion of ſin before the Lord is a duty, and ſuch as hath the promiſe of forgiveneſſe of ſin, (the iſſue of all we are driving at), ſuch places of Scripture will clear, Pſal. 32. *I acknowledged my ſin unto thee, and mine iniquity have I not hid; I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſinne*; Prov. 28. 13. *He that covereth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall find mercy*; *If we confeſſe our ſins he is faithfull and juſt, to forgive us our ſins*, 1 John 1. 9. This being a duty to which ſo bleſſed promiſes are annexed, 'tis of much concernment to ſouls that are very ſerious about forgiveneſſe to have it ſtated aright, according

cording to Scripture and ſaving Experience.

There is a *confeſſion* of ſin, that doth not entitle to the promiſe; which a hypocrite may reach to; ſo *Pharaoh*, Exod. 9.27. *I have ſinned this time, the Lord is righteous, and I and my people are wicked*; here's confeſſion but no pardon; ſo *Judas*, Math. 27.3,4. *I have ſinned in that I have betrayed the innocent blood*; ſo *Saul*, 1 Sam. 15.29. *I have ſinned, for I have tranſgreſſed the Commandement of the Lord*; Here are verball inforced confeſſions when the hand of God was upon them, and yet did not end in mercy.

The confeſſion of a Hypocrite proceeds only from judgment felt or feared; but that which is ſincere and ends in mercy & pardon, goes upon better grounds.

1. As firſt, *Confeſſion that hath the promiſe of pardon, is accompanied with hatred of ſin.* So in that bleſſed draught of the new Covenant, Ezek. 36. *I will ſave you from your uncleanneſſes*, &c. verſe 29. and verſe 31. *Then ſhall you remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations. Then*, when God comes in a way of mercy and pardon, then, God will make them *remember* their wickedneſſes, that they had even forgotten, and had thought that God had forgotten them alſo: they thought they were *good* ways before, but now the Lord ſhews them they were *not good*, and they *loath* themſelves: ſin is not onely a *terrour*, but a *loathſome* thing to them, hateful to the ſoul that is under this conviction.

2. Whence, *ſecondly, Saving confeſſion reſpects the pollution of ſin. They ſhall loath themſelves*, &c. *That thou mayeſt remember and be confounded, and never*

open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee; In that 38. *Pſal. David* is in ſelf-loathing; this doth ariſe (as preſently I ſhall ſhew) from a glimpſe of Gods holineſs, which I humbly conceive, ☞ No reprobate in the world doth reach to; to loath ſin becauſe it makes him an unholy Creature.

3. It followes therefore that ſuch *confeſſion drives ſin to the root, to the fountain*, there ſees it moſt abominable, odious, infinite. So *David, Pſal.* 51. 5. *I was ſhapen in iniquity*, &c. A Hypocrites confeſſion ends in outward groſſe ſins, from terrour onely, and reacheth not to heart-ſin, pollution of nature; and if he can reach to reforme ſuch outward groſſe ſins, he hath done, as he thinks, the utmoſt, but never comes to loath, (and ſo to mortifie, through the ſpirit), ſin at the root: but ſincere ſouls, touched by the holy Ghoſt, with a ſaving ſenſe of ſin, do drive ſin home to its originall, to its root, in the univerſall corruption of heart and nature, and there the ſevereſt edge and indignation againſt it, is let forth.

4. *Brokeneſs of heart for ſin is an effect of ſuch confeſſion*, Pſal. 51, 17. *Iſa.* 61. 1. & 57, 15. And this ariſeth upon ſenſe of Gods patience, goodneſs, love; As hatred of the pollution of ſin, ariſeth from a ſight of Gods holines; *Pharaoh* cryes out, he had ſinned when he ſmarted with puniſhment, but was ſtill under the plague of his hard heart, *Exod.* 9. 27, & 34. There is indeed, a kind of brokenneſſe that the hammerings of terrour, by puniſhments, or by the word, may worke, which may a little wear and rough-hew the heart, and yet go no further, but yet leave the heart under

under its naturall *hardneſſe*, but now that which is the ſpirits ſaving work kindly melts the heart, makes it ſoft, and ſo it can *powre* out it ſelf to God, as a thing melted, in heart-melting confeſſions; at leaſt, the poor ſoul, mourns over the hardneſſe of its heart, oh that I have thus ſinned, and yet my heart will not break? bleſſed be every ſtroak, and every word of God, and every Ordinance, that, though grace, breaks my heart more; A ſincere ſoul ſets a high price upoh brokenneſſe, and yet reſts not in it, *&c.*

5: *Such confeſſion that hath the promiſe is accompanied with ſoul-abaſement*; *He that humbleth himſelf, ſhall be exalted*, Luke 18. 14. ſpoken upon the Publicans acceptance with God in his confeſſion, under brokeneſſe, *ſmiting upon his breaſt*, and deep abaſement, *not lifting up his eyes to heaven*: So that great promiſe, 2 Chron. 7. 14. *If my people ſhall humble themſelves, and pray and ſeek my face, and turn from their wicked wayes, then will I hear from Heaven, & will forgive their ſins*; This a work of the narroweſt ſearch of any other. I intend, if the Lord will, to ſpeak to this more diſtinctly and fully, in another diſcourſe. Only now a word of ſuch a humiliation as is joyned with ſuch confeſſion, that hath the promiſe of pardon, which is the ſcope we drive at.

1. When the ſoul is in confeſſion, and under the Lords *humblings* in order to pardon, *The poor Creature acknowledgeth himſelf infinitely unworthy that ever the Lord ſhould caſt a look upon him, or give out mercy and pardon to him*: This concluſion is fixed upon the ſoul, and the ſoul falls down abaſed in the ſence

of

of it, what ever the Lord do with me, I will lay my mouth in the dust, I am worthy of *nothing* from the Lord, but a thousand Hells; this *quiets the heart* in some measure, what ever the pleasure of the Lord be towards him.

2. As the poor sinfull Creature is worthy of nothing, *so he will give glory to God, if God never pardon*; God is never the lesse righteous, or holy, wise, or good, if he never let out one drop of mercy upon so vile a Creature: yet he is a God blessed for ever; *Thou art holy*, saith *David*, *Psal.* 22. 3. *But I am a worme, and no man*, verse 6. A worm fit for God, and man to tread upon, and yet must not rise up against God, nor say to him, what dost thou? *no Man:* I have un-man'd my self with sin, I am dust and vanity it self, *vile* dust; that's my make, my frame: oh I must give glory to his justice, though I perish for ever.

3. *The poor Creature hath no good, no not the least, to procure pardon, or to move God to pardon*, Psal. 14. 3. Saith, a poor humbled soul treating for pardon, if mercy and pardon must come forth upon termes of my good, having or doing any thing, but what hath infinitely sin enough in it to damn me for ever; assuredly to Hell I must: No, sin enough to send a world of souls to Hell, but not a drop of good to move the Lord to mercy. If God give out mercy upon a sight of good, Iexspect not a drop from him.

4. It followes from hence when a sinner comes humbled, *he comes as nothing else but a sinner*: Luke 18. 13. *God be mercifull to me a sinner*: one, thats nothing else but a wretched sinner, for so the Publican means it, as in a contrary frame to the Pharisee,

who

who thanks God that he was not so bad as many were, though the Pharisee no doubt would acknowledge some sin, but now the Publican is *All a sinner*, in as bad a condition as any sinner in the world; ☞ Here's a *touchstone*: poor souls in these dayes, they hope they have not so much need of Christ, as many great sinners, they be not *nothing else* but sinners, they have or do some good; The discussion of this, will be the next discourse, only now a word more; Know sinner, that one sin strikes off all thy pretended good, as shall at large, through mercy, be proved to thee: stick to one drop of good in thee or from thee, when thou comest for mercy and pardon, and thou losest all: oh to be *wholly* condemned, *wholly* unrighteous, *wholly* a sinner, is a great work; tis the most distinguishing conviction of any other. While a man hath any thing to live upon, he is not fit to beg; so while a soul hath a drop of any thing, that in his own sense, may the more admit him to pardon, he cannot have it. Take it thus: If one came to your doors and beg, and he hath good Cloaths on his back, and he should say, I have good Cloaths on my back, I have something of my own, therefore I pray Give me: would you not answer, if you have something of your own, & are pretty well cloathed, why should you beg; tis not for you to come and ask almes? But if a poor naked wretch come, and say & cry: oh Iam a poor creature, a poor naked destitute creature, I have nothing, all's gone, I have lost all, pray cover me, pray feed me, out of great pity; you will look upon such a poor wretch, and do something for him, if you have any bowels; So, if a sinner, (as that Pharisee did) come and say, Lord I have done this and this, I have not

not been so wicked as many, I do some good, therefore pardon; that *therefore* will make the Lord send thee away without mercy: no saith God, live upon what thou hast, if thou hast any thing; Oh sinner thou art not fit to beg, (to beg mercy and pardon) till thou hast just nothing of thy own: which the naturall pride of thy heart will very hardly come off to.

5. In the way of mens tribunalls of Justice, and Courts of life and death; If a Malefactor be condemned by the Law, and he yet plead, Though I am proved a thief or a murderer, yet I have kept the rest of the Law, I have broken no Law of the Nation that deserves death beside, shall not this rather justify me, then this crime condemn me; No, saith the Judge, That's nothing to us, though thou hast kept the Law in other things, thou must dye by the Law, as a trangressour of it, for this thou hast done: why then, saith the condemned person, I must plead all mercy. Just so it is at the tribunal of God; comes a poor soul that is convinced he hath sinn'd, oh but saith he in his heart, I have kept the Law in many or most things, will not that commend me to God? will not God look upon my good more then my evil? No, saith God in his word, thou hast broken the Law, and thou art cursed, therefore the Law can shew thee no mercy, I can take no notice of any of thy pretended keeping of it in any other thing; oh then, must a poor sinner say, then it must be all, all of mercy, if I am ever pardoned; this may be enough to discover such a humiliation that follows confession that hath the promise of pardon, and doth also further evidence the main point, which is to set forth,

forth, when a Sinner ſo ſees his ſin, as *great ſin* in order to pardon.

6. One thing more, which I ſhall but mention; ſuch a *confeſſion* of ſin as hath the promiſe of *mercy*, is accompanied with a firm reſolution, through grace, to *forſake* ſin, every ſin, in heart and life; *He that confeſſeth and forſaketh his ſins, ſhall find mercy*, Prov. 28. *as before.* Mark well that famous promiſe, *Eſay* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*; here's forſaking wayes and thoughts; ſins of heart and life, and not a forſaking or leaving of ſome great ſins, but forſaking and warring againſt a ſinfull diſpoſition, ſinfull thoughts, and not onely a mere leaving of ſin, but a *returning* to the Lord, which he cannot do, if held under the love of but one ſin; and a turning to God only upon the account of free mercy, and then God *abundantly* pardons: A good word ſuited to a poor ſoul, under the ſenſe of ſinning *abundantly*, therefore need of *abundance* of mercy and pardon.

Uſe 4. Therefore the next Uſe will be, of Examination: Have you bin under ſuch a *trouble*, as before opened, about ſin and the pardon of it? ſuch a trouble that would not be quieted but by claſping about Jeſus Chriſt; hath the Lord ſmitten you with the deep ſenſe of a particular ſin, your boſome ſin, and thereby bin brought to a *deep* ſenſe of the evil of *all* ſin? Have you been upon your knees, your faces, in as *particular* a confeſſion as you could, *hating, loathing*, ſin and your ſelves in it? Oh have you driven ſin to the root, the fountain! oh there's a Hell of it within?

in? Say, do you know what it is to have broken hearts under the weight of sin, and the sense of the patience, grace, and love of God, held forth to you in Jesus Christ. Do you know what *soul-abasement* is, acknowledging in confusion of face, that you are worthy of nothing from the Lord for ever? not so much as a glimpse of mercy, a good look from him, because you have so sinned against him? Have you glorified God though he never pardon you? is he holy and blessed, though you are banished from him for ever? Have you been so reduced to that there's not the least atome of good to commend you to the Lord? and so layn down as *nothing*, but a sinner before him? Thousands of sins damne thee, but not a drop of righteousnesse to cover thee; and so creep to the seat of mercy, infinite free mercy? yea hast thou seen and felt the difficulty of such a self-emptines, that thou wouldst rather part with all thy sinne, then thy righteousnesse; yea rather be righteous and holy, than be humble and empty. ☞ A poor soul would take up from sin upon conviction of the damnableness of it, and be more righteous and holy, but to be reduced first to Nothing, nothing else but a poor, vile, unrighteous, weak, empty creature, and so to Christ; here the pride of heart sticks. Now soul, be narrow and close in the search of this; for faile here, and fail in all. But I intend a larger discourse to further this Conviction.

Use 5. Let it exhort you that have never bin under any *trouble* about your sin and the pardon of it, that you do dot *ward* off, and get from under such convincing, searching, words that may trouble you:

many

many poor ſinfull Creatures reſolve they will never hearken to ſuch a word as ſhall *trouble* them; and cannot bear ſuch preaching as would *trouble* their conſciences; One word with you; Why ſoul, Haſt thou bin diſhonouring God, abuſing his patience and mercy, tranſgreſſing his holy Commands, ſlighting his grace, and yet thou muſt not be *troubled* for it? wilt thou have thouſands of ſins upon thy ſoul, unpardoned, and tread upon the brink of Hell every ſtep thou goeſt, and not be *troubled* about it? it ſeems then thou reſolveſt not to trouble thy ſelf much about that petty buſineſſe (as thou makeſt it) of being damned for ever, or ſaved for ever? No, nothing about ſin, guilt, pardon, heaven, and hell, muſt trouble thee? Alas, poor deluded creature, what a care is there to get to hell peaceably; for never any one got to heaven ſo, that was never *troubled* about getting his ſins pardoned: Away, away with ſuch a curſed peace, and let it now trouble thee that thou haſt put off this work ſo long, that ſin and thy ſoul have bin at ſuch a peace ſo long. Be now at a profeſſed war againſt it, and take part with the Lord and his word, that is teaching thee how yet to arive at the bleſſed haven of peace, not with ſin, but with the bleſſed God, againſt whom thou haſt ſo greatly ſinned; Oh look unto him to ſmite a hard ſecure heart, to ſtrike at a boſome helliſh luſt, for whoſe peace thou haſt ſo long, and ſo fooliſhly contended: yea go in ſecret, and fall down before the great God, particularly confeſſing and ſhaming thy ſelf, haring, loathing, humbling, till thou cry out, as *David* here, Oh pardon; what a great matter is for any poor ſoul to be pardoned? Now, great mercy,

cy for a great ſinner, or I am loſt for ever. Out-ſinned pardon thou haſt not, if thou comeſt in this poſture to God for it.

But you may further enquire, how doth God bring a poor ſoul to this paſſe, to ſuch a deep ſenſe of ſin, ſuch a ſight of himſelf, ſo as to be thus before the the Lord, in ſelf-loathing, and abaſement. I intend alſo, if God will, a fuller and ſet-diſcourſe as to this matter: Only now a word; (1.) When a ſoul is brought to this paſſe, God lets out an *appearance* of himſelf in meaſure, upon a poor creature, ſuch a glimpſe of light and purity, that makes the creature fall down, and cry out, oh I am vile, vile as the duſt I tread on? (2.) God gives out his *ſpirit* in the word, which convinceth, and ſearcheth the ſoul, ſhewes it its condition, ſtate, ſin, the damnableneſſe and pollution of it, the greatneſſe of it, as was ſhewed: The ſpirit opens the *holineſs* and *ſpirituality* of the Law, *Rom.* 7. 9. and ſhewes the ſinner as in glaſſe what he is; The ſpirit gives a ſight of Jeſus Chriſt peirced with the ſins of ſuch as will come unto him, *Zach.* 12. 10. Theſe do cauſe loathing and bitterneſſe upon the ſoul of a poor ſinner, drawing near to the Lord for pardon.

Therefore 'tis great wiſdome to be where God ſpeakes, where God appeares, where God gives out his ſpirit, which is uſually in the word preacht powerfully, among the Saints meetings; or ſetting thy ſelf in ſecret to muſe and ponder about an eternall condition, or when the afflicting hand of God is upon thee; do not ſay, I am *not ſo great* a ſinner as to make ſo much ado about pardon, or heaven, if that be thy temper, thou art the moſt likely to be in

the

the road-way of hell, in a peace that will end in woes and sorrows, of any soul in the world. Oh wait for Gods appearance, and every little sin will be great, a hell of sin within thee, though outwardly civil and sober; wait for the Spirit in the Word, and go, and pray for it. 'Tis one thing to know sin by the Letter of the Law, which commands this, and forbids that, and another thing to know, see, feel sin, and the infinite evil of it, the exceeding sinfulness and pollution of it, by the conviction of the Spirit; so as to see it most in the fountain, in thy nature, and there loath and bewail it, because it makes thee unclean, and unholy, and unlike God, and unfit for God and holy communion with him: which is the way and most certain evidence of the Spirits saving conviction of sin, (as distinguishing from that which a hypocrite may have) and carries a soul to the fountain opened, *Zach.* 13. 1. that its iniquity may be thoroughly cleaned.

Use 6. If sinners that come to God for mercy & pardon see their sin as *great*, then it will also follow that *great* sinners may be pardoned & saved; You that are great sinners, old sinners, Oh hearken to this, you are yet within the reach of grace, and mercy, and pardon, if you will come to Jesus Christ for it, the greatness of your sin is no barr to you; but, if you fail of pardon, 'tis because you will not come to Christ for it, and accept it upon Gospel-terms; you will not have pardon with a new heart and new life; or you make a slight matter of pardon, or you think 'twill come of course; or you are afraid to enter into a serious review and debate with your selves, because your

ſins are *ſo great*, they will terrifie you, or take you off your pleaſure and peace of your minds, and joy in the world; Away, away, with any of theſe pleas; though, thou haſt ſinned much, greatly, long, with all thy might, come to Jeſus Chriſt, & thoſe great ſins are no more before his blood to waſh them away then the leaſt ſin (if any be little) that ever was committed and pardoned, *Eſay* 1. 18. Do not hence ſay ſecurely, Oh 'tis well, that great ſinners may be pardoned, I ever thought ſo, what need ſo much ado? Do not thus harden thy ſelf, and make ſuch a curſed uſe of ſo bleſſed a truth; but therefore come in, lay down thy weapons with which thou haſt been fighting againſt God; Wilt thou hold up rebellion, and yet cry pardon? Is it equitable thou ſhouldſt expect it? No, fall down at the feet of that God againſt whom thou haſt ſo *greatly* ſinned, in the poſture hath been ſhewed thee; and then though *ſin hath abounded, yet grace doth much more abound*, *Rom.* 5. laſt. *Great* ſinners have become *great* Saints, 1 *Cor.* 6. 11. *Such were ſome of you*: who were they? Idolaters, Adulterers, Revilers, Sodomites, &c. and ſuch like. You that have been ſuch like, God may have as much glory in your pardon, as he hath had diſhonour by your ſin: only be not ſuch a *Devil* to thy ſelf, as to turn thy back upon it, and when thou haſt thus long rebelled, to tell God, he muſt ſtay thy leaſure for thy acceptance of his pardon, thy ſins are too ſweet to leave as yet; I tell thee, ſoul, and I have ſhew'd it, that Gods pardons coſt him dear, and are precious; and if thou deal thus, they may be lockt up in Heaven from thy wretched ſoul to all eternity. Who, but a deſperate wretch, but would take mercy and grace

grace from Heaven, that may make him bleſſed for ever, when God offers it, by his dear Son, let thy ſins be never ſo great? why, wretched man, or woman, Haſt thou not done God wrong enough already,! but muſt thou ſtay yet longer in thy curſed ſin, and wrong him yet more? Haſt not done enough already to damn a thouſand ſouls, but wouldſt do more, and make as ſure of hell as thou canſt? I beſeech thee, ſinner, great ſinner, young or old, do not put me off, nay, do not put the Lord off, with a pardon in his hand, a promiſe of grace ready to be ſealed by the Holy-ghoſt; if thou wilt now, from thy ſoul, readily ſay, why then, be it ſo, Lord Jeſus I come to thee; If the tearms be leaving all this deceitful ſin, and to be made like unto thee, be it ſo, I accept of it, tear my luſts from my heart, I have ſerved them long enough, too long; Oh now, if there be any mercy in Heaven let me have it, ſave me, (not in,) but *from* my ſins, Oh Lord, for they are *great*, *great* indeed; *I will, ſaith the Lord*, and he ſpeaks it in *Ezek.* 36. 29. *I will ſave you from all your uncleaneſſes*; 'tis as much as if the Lord ſhould have now ſpoken it from Heaven: mark every tittle in ſuch a promiſe! Now thou cryeſt, Oh, *will*, *will* the Lord ſave? *I will*, ſaith the Lord; Oh but, will he ſave me *from* ſuch *uncleanneſſes*, yea, from uncleanneſſes; what from *All*? yea, from *All* thy uncleanneſſes; fall down and Adore, and cry out, Oh grace, free, rich, infinite, glorious grace; admire Angels, Saints, ſinners, Behold one of Gods wonders, *A great ſinner ſaved.*

Uſe 7. And ſo ſeventhly, it may ſerve to exhort *bleſſed* ſouls brought into a ſtate of peace and pardon,

ſtill to keep an eye upon the *greatneſs* of mercy; If mercy were not great, how could any ſin be forgiven? Thus this bleſſed man *David*, is breathing forth, *Bleſſed is he whoſe iniquities are forgiven*, Oh bleſs the Lord, Oh my ſoul, who forgiveth all thine iniquities; *Oh how great is thy mercy towards me, and thou haſt delivered my ſoul from the loweſt hell*: So ſhould pardoned, called, redeemed ſouls ſee themſelves call'd and taken out of hell it ſelf: out of a hell of abominations, pollutions, wrath, under which they were faſt held by the powers of darkneſs. Say, did ever ſuch a ſoul get to Heaven? ſhall *I* not be the wonder of Heaven and hell, how I got to Heaven, and eſcaped that wrath in which thouſands that were better then I are now plunged? there's no other reaſon but becauſe mercy is *great*, greater then the greatneſs of ſin; with which I ſhall conclude the ſecond Point, namely, When ſinners come on to find pardon, they ſee their ſins *great*.

Obſ. 3. *The great reaſon of Gods pardoning a ſinner; and the plea that a poor convinced ſinner hath with God, is, that he will pardon for his own Names ſake.*

For thy *Names ſake*, Oh Lord, pardon *&c.* That is, not for any worth that is in a poor creature, not for *my* ſake, but for thy *own* glories ſake, thy mercies ſake; grace and mercy will be hereby glorified. God gets himſelf a Name by the pardoning of a poor ſinner, that *Name* which he proclaims to *Moſes*, *Exod.* 34. 6. —— The Lord merciful, and gracious, *&c.* Now, God hath given forth the ground of this plea in the *New Covenant*, where his Name is thus made

made moſt glorious. And when He had given forth a brief and bleſſed draught of the tenour of the *New Covenant*, *Ezek.* 36. 21. &c. The Lord gives out this as the great reaſon, often mentioned, why he would take ſuch a way of making another Covenant, where in he *wills* all, *undertakes* all, *does* all, *works* all, as reſolved it ſhould be a Covenant, and a way of grace that ſhould ſurely hold: he gives out this, I ſay, as the ground of all, *I had pity for mine own holy Name*, ver. 21. *Thus ſaith the Lord God, I do not this for your ſakes, but for mine holy Names ſake*, ver. 22. *I will ſanctifie my great Name*, ver. 23. And when the Lord had ſhewed what he would do for the poor Jewes in ſpecial, and ſo for all ſinners taken into Covenant with him, that he would *ſprinkle clean water upon them, cleanſe them from their ſins give them a new heart, put his Spirit upon them, write his Laws in their hearts*, and ſo take them to be *his people*; he again concludes with the ſame ground as before, that all this was ſtill for his own *Name*, ver. 32. *Not for your ſakes do I do this, be it known unto you, &c.* And yet, that he would as certainly and fully do it, as if all the engagements from man in the world had been upon him, as *undoubtedly* make good every part and article of the Covenant, he adds, ver. 36. *I the Lord have ſpoken it, and I will do it*; you may ſafely abide by it. Neither ſhould his grace and power come hardly from him (as poor doubting ſouls ſurmiſe) as if 'twere as much as ever the Lord could do, to give out mercy and grace to poor ſinners; but, ſaith the bleſſed God, in another place upon the ſame account, having given out the promiſes of grace in the New Covenant, *Jer.* 32. 37. and ſo on, He ſubjoyns, *I will*

I will do it with my whole heart, and my whole ſoul; mark it, poor ſouls, *with my whole ſoul*, will I pardon you, love you, never turn away from you to do you good, and never ſuffer you to turn away from me. If poor weak ſouls (for whoſe ſake I put it) ſhould here ask, What is this Covenant, what do you mean by it? I have at large opened this to you; only, a word here. God at firſt, when he made man, agreed with man to be his God, to give him life for ever; upon theſe tearms, that man would keep the Law that God gave him, which God alſo writ in his heart, and 'twas a Law that would have given all glory to the Creator, preſerved the creature in a holy and bleſſed order, and been a bleſſing to the whole Creation; but man tranſgreſſing here, the bleſſed God, from his own good pleaſure, *for his Names ſake*, gives out another Agreement, or Covenant, provides in it tearms of reconciliation, for the firſt breach of the firſt Covenant, ſends his eternal bleſſed Son Jeſus Chriſt, to be a Mediatour of this new agreement, gives him Commiſſion to *offer* it to all, and that freely; and to let the World know, that if any ſinner in the world, never ſo great, come and put up his plea, make his claim, enter his claim, accept of this Covenant and new agreement with God, accept of the tearms of it, give up himſelf mutually to God back again; then will God be his God, and that upon better tearms then before with *Adam*, pardon, own, love, bleſſe, unite to himſelf, never ſuffer him to fall, mercy built upon an unmoveable foundation, *The foundation of God ſtandeth ſure*, 2 *Tim.* 2. 19.

This briefly is the meaning of the New Covenant, upon which all our mercy is built; now from firſt to laſt,

laſt, from the firſt to the top ſtone of it, from Election to Glory, all is done and made good for the Lords own glorious Names ſake. Souls elected, the Covenant tranſacted between God and Chriſt, Jeſus Chriſt ſent, the ſinner called, forgiven, juſtified, ſanctified, adopted, kept, glorified, All for his Names ſake; See the promiſes running thus, in moſt places, *Eſay* 43. 25. *I even I am he that blotteth out thy tranſgreſſions.* Why? *for my own ſake*; *Purge away our ſins for thy Names ſake.* Pſa. 79. 9. This is the bottome of all.

Now, becauſe the further clearing of this bleſſed truth is my deſign, through grace, in the next diſcourſe; I ſhall ſpeak but a word more by way of uſe only.

Uſe 1. If it be thus, that what ever God gives out to poor ſouls, is for his *own Names ſake*, that this is the plea a poor ſinner hath; let it then be for your information and inſtruction, that you have no other plea to be heard in Heaven but this, (the plea of Jeſus Chriſt being upon the ſame bottom) Dont make a ſorry pile of carnal duties and works, and ſay for the ſake of theſe, Lord do me good, and pardon where I have failed; the Lord may ſend fire from Heaven to conſume thee and them, becauſe of their pollution, and that 'tis a curſed offering, but never hear thee, and bleſſe thee upon ſuch a plea; No, no, ſay in thy ſoul, and that from full conviction, If ever I have any thing from God on this ſide hell, it muſt be for his own Names ſake; I expect, I plead, I wait, upon no other ground.

Uſe 2. If the Lord's Names ſake be the only plea for grace, then let poor ſinners drawing near to God

by Jeſus Chriſt be perſwaded that 'tis a *good* plea, and moſt acceptable before the Lord. Now this is the way of the heart of poor creatures, from rooted ſelf-love & pride; we think, if God could give out good unto us for our ſakes it were ſomething; if there were any thing to be beheld in us that were commendable to the Lord, I could go with ſome confidence; but ſeeing 'tis thus, that I am nothing elſe but vile before him, how can I go to him? with what face? or, how can he give out unto me? Sinner, be as low as thou wilt, or canſt; but reaſon not ſo with thy ſelf. If God can as freely, as fully do thee good, all good, for his own Names ſake, and hath thereby the more glory by it; Why ſhouldſt thou ſo ſtand upon thy tearms with God, and not be as willing, as contented, to accept of mercy, all mercy, for Gods own Names ſake, as well as for *thy* ſake? 'Tis thy pride, be it known unto thee ſinner, as humble as thou thinkeſt thou art, and not thy lowlineſs; know, for thy comfort, God can more readily, eaſily, do thy ſoul good, upon the tearms he now is, for his own ſake; and ſo the thing be done, thy ſoul pardoned, bleſſed, ſaved, and all ſhall end in everlaſting love upon thee, let the Lord have all the glory, though thou haſt nothing to boaſt of for thy own ſake. And yet alſo know, that when the Lord ſaith, he doth it for his own ſake, he doth not exclude that he hath *no* reſpect and love unto thee; but that the great and higheſt motive with God was, and is, his own Name, his own glorious grace, why he ever had a thought of good to an undone creature; that there was no motive in the creature, unleſs miſery, which is no glory; but all is done, given, eſtated upon ſouls, undone, poor ſinners freely, for his own ſake. 3. Let

3. Let it exhort ſouls to make uſe of this plea, therefore, and that with great, though humble *confidence*; It never failed poor ſouls ſince the world was, that made uſe of it: when they were low and helpleſs, and eyed and pleaded mercy for mercies ſake, they had it, and never went away but bleſſed.

Goſpel

Goſpel-Juſtification.

The Second

TREATISE:

WHEREIN

The Souls emptying of all

its own righteouſneſs is further evinced, and Goſpel-juſtification ſtated, how a poor ſinner is made partaker of it, and the evidences thereof laid down.

ROM. 3. 19, 20.

Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped, and all the world may become guilty before God.

Therefore by the deeds of the Law ſhall no fleſh be juſtified in his ſight, &c.

HAving ſpoken as the Lord hath helped me, as to the weight of the pardon of ſin, and the *previous* way to it; I now come to open the compleating this mercy in a poor ſouls cõpleat juſtification, before God,

God. So it hath pleaſed the *Wiſdom* of God to order the way of his glorious mercy to poor ſinners that ſhall be ſaved, that he doth not only let forth free grace for the remiſſion of their ſins, & merely pardon them, but hath ſo bleſſedly ordered the matter, to bring them in a ſtate of *Righteouſneſs*, a compleat & perfect righteouſneſs as *Adam* in his perfect eſtate was in, not by making the ſinner perfectly holy & righteous in himſelf, in his own nature; but by giving out his eternal Son Jeſus Chriſt, to fulfil all righteouſneſs in their ſtead, by ſatisfying & keeping the perfect Law of righteouſneſs, wch is imputed to the Believer, as if he had fulfilled it, & were wholly righteous in his own perſon; In which lies the great myſtery of the Goſpel. I am not aſhamed of the Goſpel of Chriſt, ſaith *Paul, &c.* for *therein is the righteouſneſs of God revealed from faith to faith, &c. Rom.* 1. 16. namely, that righteouſneſs of Jeſus Chriſt whereby God will juſtifie, put in a ſtate of righteouſneſs, made over to them by faith that ſhall be pardoned and ſaved.

To endeavour to evince and diſcover the *neceſſity* of ſuch a *juſtification*, and the *nature* of it, and how a poor ſoul comes to be *inveſted* in it, to have a *right* unto it, is my deſign, as the Lord ſhall graciouſly aſſiſt, in this enſuing diſcourſe. Oh that I might do it in the ſimplicity of the Goſpel, plainly, convincingly, ſpiritually, as I ought to ſpeak.

In the proſecuting hereof, I ſhall firſt ſhew that righteouſneſs is not to be attained any other way, not by the exacteſt keeping of the Law, ſo as to recommend us to God; not by ſetting our ſelves to keep the Law of God as well as we can, and ſo we hope God will accept of it; which being natural

to

rooted in the hearts of all, I find it the hardeſt piece of conviction, and moſt hardly received of any other; ſouls are a thouſand times more eaſily beaten off groſſe ſins, then beaten off the confidence of the good they think they do, and ſo come as ☞ *Nothing elſe* but ſinners to Jeſus Chriſt; want of this conviction makes all the Hypocrites in the world. This is that part therefore I ſhall firſt begin with, according to the Apoſtles method in this Epiſtle.

The Apoſtle layes down his doctrine, which he was to prove in the 17. *verſe* of the 1 *Chapter*, *The juſt ſhall live by faith*; to make way for which, he firſt proves in the remaining part of the firſt *Chap.* that the Gentiles knowledge of God, which they had by *the things that are made*, The Creation of, and Providence of God over the world, left them in unrighteouſneſſe becauſe they *held the truth*, of the being of a God, *in unrighteouſneſſe*, even the wiſeſt and learnedſt of them, ſuch as *profeſſed themſelves to be wiſe*, verſe 22. and brake forth into Idolatry and all abominations, *for which cauſe God gave them up*, &c. *verſe* 26, 28. At the 17th. *verſe* of the 2d. *Chap.* The Apoſtle undertakes the Jew, ſtrikes off all his priviledges, and at the 9th. *verſe* of the 3d. *Chapter*, concludes both Jew and Gentile, in the ſame condition, as to the obteyning of ſuch a righteouſneſſe by the Law, that might commend either to God; *What then? Are we* (who are Jews) *better then they?* (who are Gentiles). *No, in no wiſe, for we have proved that Jews and Gentiles are all under ſin, As it is written, there is none righteous, no not one*; Which he further proves by ſeverall Scriptures to the words of the text.

In

In which the Apostle prevents an objection, namely, that some might urge, The Scriptures urged may concerne some few and grosly wicked persons, and not all mankind in generall; No such matter; *whatever the law saith, it saith to them that are under the law*, which are, all the Sons and daughters of *Adam*, as in their naturall corrupt estate, All under the law, from whence the Apostle inferrs, (1.) That therefore *every mouth is stopped*, (2.) All the world is guilty before God. (3.) That no flesh, within or without the Church, can be justified by the Law. From whence I draw these 4 plain observations to prove what is my main design, *viz.* That no man can attain to such a measure of righteousnesse by all that ever he can do, in his best keeping the Law, as may commend him to God; which 4 are these.

1. *Every son and daughter of* Adam *in their naturall estate are under the Law.*

2. *That a transgressour of the Law, hath nothing to boast in, nor to excuse himself from his sin, or the righteous judgment of God due unto him.* [That every mouth may be stopped.]

3. *Every soul in the world is under guilt and condemnation*: [that all the world may be guilty before God.]

4. *Every soul lies under an impossibility of reaching to such a Justification, by the best keeping of the Law, as for God thereby to accept of him.*

I intend briefnesse in the opening of these, and what *plainesse* also the Lord shall help me with; This is a principle *rooted* in the hearts of all the Children of men: That still there is a sufficiency in them

to keep the law of God in ſuch a meaſure as God will accept them for it; This being heightned, by the ignorance of times, and darkneſſe of Goſpell-light, and of the New-Covenant of grace, upon the ſpirits of this Generation, they are moſt hardly beaten off it; ſay poor ſouls, If I keep Gods law as well as I can, and worſhip God, and do not harme my Neighbour, God will accept me, and pardon where I fail; but to be convinced that all that keeping of the law is made void by one ſin, and ſo ſee an abſolute neceſſity of righteouſneſſe, another way and out of themſelves by Ieſus Chriſt, though it be preacht by many good men, yet few, very few, in this Generation live in the practicall ſenſe and ſight of it; yea how many profeſſours (not hereby to reproach any) have confeſſed to the Glory of God, and their own abaſement, that ſince the breaking forth of a fuller light of the nature of the New-Covenant, Goſpel-grace, the righteouſneſſe of Chriſt, they have bin ſhaken in their bottomes, being legall, and thought if they took up from their ſins, and had a kind of ſorrow for them, and then ſet themſelves to obey the law ſtrictly, be cloſe in the ſabbath, and ſome ſuch duties, that God would accept them, being ſtill ignorant, as leaſt practically, that when they were convinced of ſin, they were to ſee where to have a righteouſneſſe, and how to get into Chriſt, and have life and ſtrength in and from him for their new obedience; which is that I drive at in this, and my afterwards diſcourſe in opening the New-Creature, as *in* Chriſt.

Having premiſed this I come to ſpeak to the firſt promiſe laid down, namely,

Obſerv.

Obſerv. 1. *Every ſon and daughter of* Adam *in their naturall eſtate are under the Law.*

By the Law, I do not mean the Moſaicall or old Teſtament way of worſhip; but by the law, I underſtand that which we ſtyle the morall law, the law of the 10 Commandements, that was written in *Adams* heart, and afterwards given out by God unto *Moſes* at Mount *Sinai*; and promiſed in the New Covenant to be written again in the hearts of all that are really called into the grace of the Covenant, *Ezek.* 36. 27.

To be *under the Law*, is an expreſſion familiar to you, you know what it is to live under a law: To be under this law of God, then beſpeakes theſe things.

1. To be *under it*, is to be bound over to the *exact* fulfilling it: ſee Rom. 10. 15. *For* Moſes *deſcribeth the righteouſneſſe which is of the Law, that the man which doth theſe things ſhall live by them*; that is it, to be bound over to the fulfilling and doing of the law, which if done exactly, without the leaſt deviation, there is life promiſed to it: But upon the leaſt tranſgreſſion of it, to be lyable to the penalty which God hath pronounced againſt the tranſgreſſors of it.

2. It followes thence, that to be *under the Law*, is to be bound over *to the whole Law*, in its full and perfect latitude, as it reacheth the whole man. *Curſed is every one that continueth not in all things, which are written in the book of the Law to do them*: Mark well the tenour of theſe words. Here is required of *Every one* an exact *doing* (not onely purpoſing and thinking to do); and that not onely

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of ſome or the moſt of the law, *but in all things*, and that not onely for a time, but a *Continuance* of doing ſo: or elſe under the curſe: One ſinfull thought hath a curſe belonging to it, as well as the breach of the whole law, if under the law. *Whoſoever committeth ſin, tranſgreſſeth alſo the law*, 1 John 3. 4.

3. To be *under the law*, is to be *ſubject to, and to be under*, all the curſes, threatenings, judgments, wrath, that it threatneth to the tranſgreſſours of it, here and for ever: Whatſoever the law ſaith, in point alſo of judgment and wrath, it ſaith to all that are under it.

4. To be *under it*, is to be bound to *make God ſatisfaction* in our own perſons for the breach of it, I mean while under it, every ſoul is ſo obliged to make ſatisfaction, to the juſtice of God: If a poor ſoul be in his naturall eſtate, and ſo under the law; he muſt ſtand or fall to the law, God expects perſonall ſatisfaction from every ſoul that ſinneth againſt it, that will ſtand to his keeping the law, in whole or in part, and God in his juſtice can bate nothing of what he hath ſpoken.

Now, That all men and women are by nature, as of and in the firſt *Adam*, thus under the law, to wit, to be bound up to it, and to have life onely upon the exact and perfect fulfilling of it, to be bound up to the *whole* law, ſubject to the curſe of it, upon the tranſgreſſion of *one part*, bound to make God *ſatisfaction*, in his own perſon for any breach thereof, I briefly prove.

Saith *Paul*, Rom. 6. 14. *Ye are not under the law, but under grace*; Implying, till a ſoul is brought

under grace, the Covenant of grace, justifying & sanctifying grace in and by Jesus Christ, he is *under the* law, whoever he be; so *Gal.*4.5.— *To redeem them that were under the law*, &c. implying also that all mankind are naturally under it, till under the power and efficacy and priviledge of Christs Redemption.

The main reasons of it are,

All are under this law, because all mankind were bound up under the same Covenant with *Adam*, who was a publick person representing all mankind, as a man may bind up himself and his posterity to such and such conditions; and, such a Covenant, decree, or obligation binds his posterity in Law: so was *Adam* bound up to God; see *Rom.*5.12. the speciall Scriptures that prove this truth; *Wherefore as by one man sin entred into the world, and death by sin, so death passed upon all men, for that all have sinned*; to *verse* 16. 17, 18, 19. *by one that sinned*, &c. *by one mans offence death reigned by one; by the offence of one, judgment came upon all men to condemnation: By one mans disobedience, many were made sinners*: Implying clearly, that the guilt of *Adam*, as representing all his posterity, was and is imputed to all; *and therefore all were, and are bound over to the same Law*, bottomed upon that word of the Lord to *Adam*, by which God put the Covenant upon him, *Gen.* 2. 17. *For in the day that thou eatest thereof thou shalt surely dye*. *Adam* had the law of holiness and righteousness, the morall law, written in his heart before, and his nature perfect, which bound him over to obey every command of his God, now God gave out that external law, unto him by way of tryal,

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in which the form of the Covenant was implyed; but ſinning againſt that, he tranſgreſſed the morall law, written in his heart alſo, which bound him over to obey God in all things: ſo that the ſin of *Adam* was (at leaſt virtually) a tranſgreſſion of the morall law, now abiding and obliging mankind; which law we all brake in him, as it was given to all in him, and being written in *Adams* heart, it was as much as if it had bin actually written in the hearts of all mankind: which doth alſo appear by the remnants of the law, (as that there is a God, and man ſhould be juſt,) yet remaining in the hearts of all: Therefore by nature we are all bound up to, and are under, this law.

2. It doth appear that *all* do ſin and tranſgreſſe this law of *God*, therefore *they are under* the penalty and condemnation of it: this argument the Apoſtle brings to prove the ſame thing, *verſe* 9. of this 3d. of the *Rom.*——— *For we have before proved both Jews and Gentiles, that they are all under ſin:* and verſe 12. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one*; Therefore ſeeing all do ſin, they are bound to anſwer the law, (as you uſe to phraſe it,) and are ſubject to whatſoever the law pronounceth againſt the tranſgreſſours of it.

3. All the *partiall* keping of the law, will not deliver a ſoul from that penalty that belongs to the breach of the whole: keep me all or none, as to your deliverance from the curſe, ſaith the law. But this I am further to prove, when I ſpeak to the next verſe, The impoſſibility of a ſinners being accepted by his beſt keeping of the law.

Uſe 1. Are all men and women in the world, young and old, naturally under the law, *bound over to the moſt exact and rigorous fulfilling of it, under a curſe*, and are indeed under all the curſes and threanings it pronounceth, and bound to make *God* ſatisfaction in your own perſons, while you are under it; oh let every poor ſinner be convinced of it, what a ſtate is this for any poor ſoul to reſt it ſelf ſatisfied in? who is the man or woman that is not a tranſgreſſour of it? and therefore, ſee to it, and that before the execution of judgment come upon thee without remedy. Sinner, If thou waſt condemned by the law, and under a ſentence of death, how wouldſt thou beg for a reprieve? and beg all thy friends to interpoſe for thee; what an amazing word would it be to thee? *Thou art condemned to dye.* Ah ſinner, tis the caſe of thy precious ſoul, Thou art condemn'd to eternall death, by the law of *God*, the ſentence is pronounced from the righteous Judge of Heaven; Away ſinner, with all ſpeed to a *Mercy ſeat*, Acknowledge thy condemnation juſt by the law, Go to the great and potent *Advocate* of heaven, Jeſus Chriſt the righteous, put thy caſe into his hand, tell him thou haſt none elſe to make to, and that thou haſt heard, he hath helped many a condemned ſinner, in the ſame caſe as thou art, and that thou haſt heard he hath layd down a price for ſuch as thou art to redeem them from the curſe of the Law: follow him, and if he ſpeak but a word to the juſt and great God for thee, the ſentence of the Law is remitted, a pardon of grace comes forth, and at laſt the Holy Ghoſt ſhall be ſent from the father, and the Son to *witneſſe* it, and *ſeal* it in thy own conſcience; and that bleſſed word ſhall be thine, *Therefore there is now, No condemna-*

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tion, &c. who ſhall condemn me, ſince Jeſus Chriſt hath cleared me? and hath made the Court of Heaven for me? Go and ponder in thy ſoul every day; and ſay, Is't nothing to be under a Curſe? condemned by a Law to be damned for ever? ſhall I let my poor ſoul lye in ſuch a caſe one hour longer, ſpecially when a way I hear is opened to me to get from under it? Say, what ſatisfaction can I wretched creature, make to the righteous God? None, but by ſuffering what infinite juſtice will lay upon me, which is no leſſe then infinite puniſhment. Oh get in upon thy conſcience, what it is to be *condemned* by the great *God*, to lye under guilt, to have *no plea* or *excuſe* by the law left thee; which I will labour to prove to thy conſcience, and then further urge thee, which is the import of the next point.

Obſerv. 2. *A tranſgreſſour of the law, as he hath nothing to boaſt in, ſo he hath nothing to excuſe himſelf for his ſin, or from the righteous judgment of God due unto him*; which is drawn from theſe words.——*That every mouth may be ſtopped*, &c.

This the Apoſtle intimates, Rom. 2. 1. *Therefore thou art inexcuſable, ô man*, &c. ſpeaking to the *Jew*, who went about to free himſelf. And *the judgment of God is according to truth againſt them which do ſuch things*, verſe 2.

Reaſon 1. A poor ſinner hath nothing to excuſe himſelf for ſinning againſt the law of God, *becauſe the law is good and righteous*, Rom. 7. 12. *Therefore the law is holy, and the Commandement holy, juſt, and good*, ſaith *Paul*, when he was under ſuch a conviction of ſinning againſt it as we are preſſing. So, 1 *Tim.* 1. 8. *But we know that the Law is good*, &c. Tis a

law that containes glory to the Creatour, and all good and bleſſedneſſe, (as in its ſelf,) to the creature, A law that's full of all wiſdome, and bleſſedneſſe, takes care for the good, bleſſing, peace, order of the whole Creation, that man might not ſin againſt his maker, nor, in the leaſt, harme (nor think to do ſo) his fellow creature, ſo that its proper end is goodneſſe, preſervation to all; Now what excuſe for a creature, moſt concern'd in the good of it, for ſinning againſt ſuch a law? what hath a creature to ſay for himſelf? how inexcuſable is he before *God*, Angels, and men?

2. *God* writ this holy and bleſſed law in the heart of *Adam*, as he was a publique perſon, whereby he, and in him all mankind, had *power* to keep it, therefore the ſinner hath no excuſe before *God*; He gave man a power, though he did not lay a neceſſity upon his will, but left him to the liberty of it, but man corrupted himſelf, *Gen.* 6. 12. whereby he diſabled himſelf from keeping the law: Now if a man diſable himſelf, it can be no rationall excuſe for neglecting the duty, ſo that his mouth is ſtopped as to any plea or excuſe before the Lord.

3. Though man had blurred and defaced the fair and originall Copy of this holy and good law written in his heart, yet *God* gave it forth again by *Moſes* in Legible Characters, one end wherefore was to leave all mankind without excuſe; thereof this ſtrikes off all plea for the ſinner, ſpecially to ſuch to whom it is revealed.

4. There is a remnant of this law yet in the heart of *Adam*, which though not ſufficient to enable him to an exact performance of it, yet enough to

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leave him without excuſe; ſo *Paul*, *Rom.* 2. 15. to prove this point we are now upon, ſpeaking of the Gentiles. —— *Which ſhew the workes of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts the mean while accuſing, or elſe excuſing one another.* There is enough of the law remaining in every mans heart to accuſe him, when he doth evil; and excuſe him ſo far as he doth right, th ough man by habituall ſinning, doth much ſtifle it; ſo that this alſo helps to aggravate his ſin, and to leave him without all plea or excuſe.

5. There is that to be known of *God*, in the creatures, that may and doth leave a ſinner without all excuſe for ſinning againſt him; this the Apoſtle argues as to this very purpoſe; Rom. 1. 20. *For the inviſible things of him from the Creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternall power and god-head, ſo that they are without excuſe*, &c. The creatures could not ſay, we will make our ſelves thus and thus, and ſubſiſt in ſuch an order and harmony; therefore there was one firſt Infinite being who made all things, and by the ſame power doth uphold them, to which *firſt Being*, all the creatures muſt owe their homage and conformity; Now though ſuch a glimmering of light can never ſuffice to lead a ſoul to the true worſhipping of God, as the Apoſtle there argues; yet it leaves the creature without excuſe, which is that I am proving from it.

6. All the Children of men do ſin *preſumtuouſly*, *willfully*, and *obſtinately* againſt the Law of God: mans ſin being not ſo much from his weakneſſe to obey the law, (though weak he is) but from the re-

bellion of his will against God and his law; As it is in the case of disobeying the call of the Gospel also; Now whatsoever a man doth presumptuously & willfully, it leaves him without all excuse; And this is it that is charged upon the Children of men, by the holy Ghost in the word, that their sin was obstinate rebellion against the great God;

From all these the truth of the assertion doth appear that every transgressour of the law is without all excuse before God.

7. As the creature hath no excuse for his sin, so it followes he hath no pretence against the righteous judgment of God; *we are sure the judgment of God is according to truth*, Rom. 2. 2. and Chap. 3. 4. That thou mayst be justified in thy sayings, and clear when thou art judged; that is, what ever any sinner may dispute to the contrary, God is righteous when he judgeth; If the Law be just and holy and good, once written in his heart, and had a power to have kept it, that God hath given out this law again to him, the remnants of it in his heart, so much to be known of God in the creatures, and that he sins presumptuously and wilfully against God, and so blessed a law, made for his own good, certainly must every sinner conclude, The Lord is righteous when he judgeth, and every mouth must be stopped.

Use 1. If it be so that no sinner in the world hath any justifiable excuse for his sin, then let this truth come in into your consciences, and strike off all vain pretences, and wretched excuses, when you have sinned against the Lord; which usually are such as these; when sinners break forth into this or that rebellious

bellious way, they cry, Oh tis my nature, my naturall diſpoſition; and then they think, that excuſeth or allayeth the matter, whereas it aggravates, for we our ſelves corrupted our natures. Saith another, I have bin ſo accuſtomed to ſuch a way, to drink to exceſſe, ſometimes to ſwear, to uſe the Lords name vainly, and as a by-word; whereas the cuſtome of ſinning is the greateſt and moſt grievious aggravation of it. Saith another, 'tis my company that drawes me or the example of others, or 'tis my temptation, when they are under the Spirit that worketh in the Children of diſobedience; Or, that they do keep the law as well as they can, and think this will excuſe: whereas nothing, no plea that ever a ſinfull deceitfull heart put up, or that the Devil ſuggeſts, can before God excuſe any ſinner in the world, rich or poor, knowing or ignorant, from the exact and perfect keeping of the law, (if they are yet under the law) but upon one tranſgreſſion of it, the law doth moſt juſtly condemn and curſe them;

Nothing is more naturall to fallen man, under ſin, then when having ſinned to deviſe an excuſe, and thinks and ſurmiſeth, that becauſe ſuch an excuſe will be taken by his own blinded conſcience, therefore God will alſo accept of it, & ſo, *flatters himſelf in his own eyes, till his iniquity be found to be hatefull*, Pſal. 36. 2. Thus *Adam* as aſſoon as he had ſin'd, he thought how to excuſe the matter, puts it off to the woman, and the woman to the devil, which trade ſinners have well learnt, and have driven it on ever ſince to their own damnation; Obſerve this, If every ſinner, yet under the law, and the power of ſinne, had not ſome vain pretence and excuſe to enſilence

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conscience, and foolishly thinks to insinuate unto God, he, or she, must needs fall down before the Lord, see all their pretences and coverts to be damnable flatteryes, and soul-cheatings, and so *Judge* themselves, and pronounce God most righteous, if he damn them for ever;

Oh therefore, sinners, Away with all your pretences, no more excusing, but judging, and go to the great God, and fall down at his feet, crying out, oh I am a transgressour, the law condemns me, no excuse will be taken, my mouth is now stopped; what ever God do with me, he is most holy and righteous. If I were going to Hell I must justifie God; and cannot say unto him, why doest thou thus? Thus tis with a poor soul, when the Lord by his word and spirit opens sin, reveales the law, layes it in upon the conscience, discovers the holinesse and exactnesse of his justice, that the law shewes no mercy, but cryes out for fulfilling, or pronounceth absolute condemnation, then I say, a sinner cryes out, Oh I am cast by the Law, I am gone by the Law, All my pleas are found too light, All my endeavour to keep it, is worth nothing, if guilty in the least, while I am under the law. I must find out a righteousnesse else where, another way, or condemnation, just condemnation is my portion for ever; Here's the first stroke of a convinced sinner, when *God* is outing him from himself, and all his coverts or excuses, and brings him naked to put on the righteousnesse of his Son Jesus Christ, freely held out in the gospel; which is the work in hand.

2. If no excuse can be heard or taken, for the transgression of the law, for but one breach of it, but every mouth is stopped; how much lesse will any excuse be taken, for withstanding the gospell of grace by Jesus Christ, saith our blessed Lord. *If I had not come and spoken unto them, they had not had sin,* (that is, not so great sinne and condemnation) *but now they have no cloak*, (nor excuse) *for their sinne*; If a righteous law, leave all the world without excuse, much more a gospel that offers free grace, and pardon, and righteousnesse, by Jesus Christ to any sinner, condemn'd by the law, that will come in, as so condemn'd, and accept of the free gift of righteousnesse by him.

But that I may yet a little further labour to bring in the sense of guilt upon the soul; I shall prove every soul, *guilty before God* of the transgression of the law, and shew what the sense of guilt is, which few there are that have, in a saving way.

Observ. 3. *Every soul in the world is guilty before God of the transgression of the Law.* —— And all the world may become guilty before God.

This hath been proved wh re we have shew'd that *All have sinned, and come short of the glory of God.*

This *guilt* is threefold, which is set home upon every sinners heart, when convinc'd of sin by the spirit.

1. The *guilt* of *Adams* sin which stands charg'd upon every sinner in the world, while under the law, *Rom.* 5. 18.

2. The guilt of the *corruption of our natures*, sinne in the fountain as I have shewed, which is likewise upon

upon every Son or Daughter of *Adam*, *they are all corrupt*, Psal. 14.1. wherein lies the exceeding sinfulnesse of sin.

3. The guilt of *actuall rebellion* against God, sinne brought forth, and acted in the outward man against God.

Now under this threefold guilt is every sinner in the world, while under the law, the effect of which, if not reconciled, is punishment surable to the guilt; which is,—— Thou shall surely dye, And, *The wages of sinne is death*, eternall death, *Rom. 6. last.*

Use 1. This may therefore *inform* and *convince* that every sin brings *guilt* upon the soul, and so deserves death and everlasting wrath from God; you that make light of sin, to lye, to profane the name of the Lord, be in worldly discourses on the Lords day, in any way of sin whatsoever, weigh this in thy conscience, There's not the least sin but makes thee *guilty* before the tribunall of God; God, the law, Angels, Conscience, are all witnesses against thee; where's the soul that will think to avoid this charge? shall I prove every soul of you guilty, and that before God? If this were proved by the power of the word in the conscience, I know what, (and I shall shew it you), will be the effect of it; lay your consciences to the Word, and if thou art found *guilty* before the Lord this day, go home with the sense of it upon thy soul, and do as a *guilty* sinner should do.

1. Consider first, as to what concerns God, immediately; The Law requires, Thou shouldst have no other Gods but him, *Exod.* 20. Which Jesus Christ

Chriſt interprets, is, to love the Lord thy God with all thy heart and with all thy ſoul; now, Hath God had thy whole heart and ſoul, dareſt thou ſay ſo? Hath not the world had more of thy heart then God? Doſt not thou love the world, and the things of it? Do not thy affections, thoughts, deſires of thy heart even day and night go after it? yea, you cannot but grant, that 'tis ſo? Then God and Angels are witneſſe, that thou art guilty of the damnable ſin of Idolatry. And ſuch a one, ſhall not, as ſuch, enter into the kingdome of God, *Eph.* 5. 5. Know by that Scripture, A covetous heart may ſend thee to Hell, as well as any ſin in the world; —— *No Covetous man, who is an Idolater, ſhall enter into the kingdome of God*: read over the place every day, and tremble at it; Here's guilt already enough to damn thee.

2. Thou haſt worſhipped God ſuperſtitiouſly and idolatrouſly, after the traditions and commandments of men: you that are elderly people are all guilty here, in a grievous manner in the time of your ignorance, when ſuperſtitious Ceremonies were practiſed, and the Common-prayer-Book worſhip was upheld, when you polluted the Ordinances of Jeſus Chriſt, coming to Sacraments with ſins upon your ſouls, from which ſins you are not converted and changed to this day, which the Apoſtle calls *eating and drinking damnation*, or judgment; under which guilt you ſtill lye, and would heap up more of this guilt, were not ſome more tender of your ſouls then your ſelves? Here's guilt to purpoſe, who is free from it? and how many unhumbled under it to this day? Art thou not now ready to cry out,

Reſt not in outward performances.

out, Oh hold, hold, you need go no further, my conscience is smitten, oh, guilt, great guilt lyes upon me? Oh that 'twere the cry of many souls before the Lord, how might it end in mercy that shall be for ever!

3. But yet further to pursue thy conscience, (for that's the nature of guilt) doth not the Lord require in his law, that thou *shouldst not take his Name in vain*, *Exod.* 20. 7. Now sinner, stave off this guilt, if thou canst; How oft hast thou abused and profaned this great and dreadfull Name, the Lord thy God; by swearing, or, in thy by-words, crying, *oh Lord*, *oh God*, *for Gods sake*, *for Christs sake*, upon every foolish vain occasion, with no more reverence of his Name, then the most Common name in the world; And some of you have as many dayes as you have lived since your childhood bin frequently guilty of this great evil; which thou hast made a small matter of, which if ever God pardon it, it will appear to be odious guilt, from the height of thy heart-Atheism. How oft hast thou heard the word, and thy heart bin after the world, and thine eyes gazing up and down, that tis easie to discern thou regardest not what is spoken from God to thee; and the same in prayer, how oft hast thou babled ore the Lords prayer like a charme, with no reverence of Gods Majesty upon thy soul; in thy bed, it may be, in a drowsie manner, or if otherwise not understanding the words thou speakest, much lesse thy heart affected with them, or it may be saying over the Creed, and the Commandements, or some Service-book prayers, as abundance do, grievously profaning Gods Name, and offering lip-labour, which

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his soul abhorreth; yea know what hath bin often proved, that thy prayers, and all thy worship, and good deeds, (as thou calleſt them) are an *abomination* to the Lord, while thou art in thy ſin, an unconverted and unholy perſon; yea the way of thy worſhip, in which thou placeſt thy greateſt confidence, hath bin the higheſt aggravation of thy ſin, in offering up to God that which his ſoul hateth; *Eſay* 1.11,12,13, 14,15. ——*When you make many prayers* (ſaith the Lord) I will not hear you, *&c.*

And as to the ſanctifying the Sabbath, which thou ſhouldeſt make a *holy* reſt unto God, thou haſt made it a meer *fleſhly* reſt, conſuming the day upon thy luſts, in vanity, idleneſſe, carnall and worldly diſcourſes in families, in the ſtreets, to the high diſhonour of the Name of God, and hardening of thy heart againſt the truths of God, rendring thereby the preaching of the Goſpel, wholly unprofitable to thy ſoul; A carriage farr unlike a man that hath the grace of God upon him, and a moſt invincible argument to thy conſcience, that thou makeſt not God, his word, ordinances, ſabbaths, a holy delight, and knoweſt not the excellency and ſweetneſſe of Communion with him; Say, ſinner, and lay thy conſcience to this conviction, is hearing and that with love, praying, praiſing, meditating, conferring of holy things, the very heaven of thy ſoul, and ſo longeſt for ſuch exerciſes, as the joy and ſtrength of thy heart? Nothing leſſe! Thy own conſcience being Judge: but hear drowſily and negligently, it may be deſpiſingly; revile the preacher, ſpeak evil of the word, out of thy groſſe ignorance, and hatred to be reformed, ſpeak vainly, carnally, worldly, with ſuch

as are like thy ſelf. Here's guilt enough to ſend thee to a thouſand Hells, if *God* ſmite not thy heart for it, and thou turn not unto him for pardon and a better heart to be given to thee.

Adde to all this, an unthankfull and unholy uſe of *Gods* good Creatures; it may be thou haſt bin betrayed by the devil, & thy own ready heart to ſome ſecret ſins, which thou thinkeſt enough if thou canſt hide from man, not conſidering the judgment of *God* that hangs over thee. But if not ſo, yet a heart full of uncleanneſſe, envy, wrath, malice; which our Lord Jeſus Chriſt, in his opening the law in its ſpirituality, *Mat.* 5. 21. 22, 27, 28. convinceth to be murder and adultery, which, it may be, thou haſt never conſidered of, ſo thou haſt not bin an actuall adulterer, or murderer; In a word, There's not a vain thought in thy heart, the firſt riſing of it, but brings thee under the guilt of condemnation of the law, and as thou art under the law, as if a tranſgreſſour in thought, word, and deed, of the whole Law; This may ſeem ſtrange to thee, but ſee it proved, *James* 2. 10. *For whoſoever ſhall keep the whole law, and yet offend in one point is guilty of all.*

But it hath bin proved that thou art *guilty*, of the breach of every Commandement of God, from thy youth up;

But ſee further, ſinner, (that ſome word of God or other may hit thee) this law could not condemn thee, wouldſt thou have bin convinced of guilt, and made in to grace by Jeſus Chriſt, but thou art under the *guilt* of Goſpel Contempt; Come ſinner, ſaith Jeſus Chriſt, and ſee what I can and will do for thee, Ile ſave thee from this condemning Law, Ile take away

away the curse, Ile remove all thy guilt, blot out all the charge, that is against thee, Ile put a righteousnesse upon thee, Ile bestow my spirit upon thee, Ile give thee a heart to love God and his law, and in the inward man to delight to walk in it, and then take thee to Heaven, and fill thee with glory for ever. All this Heaven of mercy and free-grace, thou hast sleighted, and sinned against, and brought thy self under greater condemnation, than by the law; And yet, by the way, Jesus Christ will do as much for thee still as I have spoken of and more: though thou hast thus sinned against law and gospel, if thou wilt come a poor undone guilty soul unto him, which is that I aime at in thus pressing upon thee; And were the sense of guilt indeed upon thy soul, thou wouldst seriously hearken to me.

Therefore yet further bear with me, Take home this guilt to thy conscience, And say, Oh *guilty, guilty*, of all that hath bin this day charged from the righteous God upon me; Oh may the Lord find thee out this day, and lay-in the fresh sense of the guilt of sins, even of such thou hast long since committed; Do not *justifie* nor *excuse* thy self any longer; for that's the naturall way of thy heart, as thou hast bin shewed. Never did guilty prisoner at the barre find more shifts, more subtle pleas, then the proud and shameless heart of a sinner will do, till God himself pronounce guilt in the conscience, and then the guilt of one sin laid-in, brings in the guilt of all other, and they sometimes come in like waves and billowes upon thy soul; oh let the sense of thy lying, swearing, profaning the Sabbath, slighting the word, refusing Jesus Christ out of thy secret

hatred of holineſſe, reproaching the people of God, becauſe in their practiſe they condemne thee, or thy being guilty of the blood of the Lord Jeſus, 1 *Cor.* 11. 27. (a crying ſin indeed,) Oh let this, any, all, ſeize upon thee, and fly not from it, but go and lye low before the great God in it, judging, charging, condemning thy ſelf, and ſay; God and his word hath found me out this day, and I go home with an arrow of God in my conſcience, I am the man or woman, that am found the guiltyeſt ſoul in the Congregation; how to be delivered and ſaved from it, that's my buſineſſe now. Bleſſed be the advice and counſell now, (which formerly I deſpiſed) of any good man that ſpeakes in the name of the Lord unto me, and will ſhew me, There is yet hope for ſo wretched a Creature as I am;

Particularly, theſe are the effects of the ſenſe of the guilt of ſin, wrought by the holy Ghoſt upon the conſcience of a poor ſoul, in order to his ſalvation.

1. Fear of wrath to come, more or leſſe, poſſeſſeth the heart; Can a man be guilty and not fear, if truly ſenſible of it? This was upon *Adam*, after he had ſinned, and heard Gods voice, which ſtruck him with ſenſe of guilt, *Gen.* 3. 10. *I heard thy voice and was afraid*; ſo when guilt came upon *Belſhazzar*, *his thoughts troubled him*, Dan. 5. 6. *Felix* trembled, *Acts* 24. 25. The *Jaylour* came *trembling*, Acts 16. 29. The fear of wrath, the fear of a miſ-carrying ſoul, the fear of eternity, ſeizeth upon the ſpirit of a poor creature; and then tis an infinite weighty matter with a poor ſoul to be ſaved.

2. *Shame* is another effect of *guilt* brought in upon the conſcience: ſo *Adam* likewiſe was aſhamed

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and *hid himſelf*, becauſe he was *naked*, *Gen.* 3. *what fruit had you in thoſe things whereof ye are now aſhamed*; Rom. 6. 21. So Ezek. 16. *laſt. That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee, for all that thou haſt done, ſayth the Lord*; See alſo, *Ezek.* 43. 10, 11. Oh how is a ſenſibly guilty ſoul aſhamed before God, Angels, & men, of ſuch wayes and carriages, in which he impudently before delighted himſelf? and lyes down in his ſhame and confuſion of face, even covering his face before God, and aſhamed to look up unto him.

3. The ſoul walkes up and down with *a burthened* ſpirit, thoſe creature-comforts, delights, contentments which before would ſtill the ſpirit, now will not; ſenſe of guilt eates out the heart of them, the ſoul muſt now have ſomething elſe than wind and vanity, (for ſo are Creatures become to ſuch a poor ſoul): It may be the deceitfull heart carryes a poor creature to this thing and that, but finds no ſatisfaction there, the burthen ſtills remaines, the arrow that God hath ſhot ſticks faſt, till Jeſus Chriſt pluck it forth, and heales all with his blood and ſpirit.

4. Guilty ſouls, make out for deliverance, ſue to heaven, are enquiring how the law may be ſatisfied, how guilt may be removed, how atonement may be had, how bondage taken off; in a word how he may come to ſee the face of a bleſſed *God*, reconciled in Jeſus Chriſt, and ſo love him and bleſſe him to eternity.

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Why now, careleſſe ſinner, Is't not better be thus then be hardening for Hell? and have the guilt of ſinne as nothing to thee, till the books ſhall be opened, all thy ſins written in Letters of blood againſt thee, Conſcience accuſed, charged, and witneſſing againſt thee, and ſo away ſcreeking to Hell without all remedy, and canſt not be heard a word for thy ſelf, nor any one, Saint, or Angel for thee; Now thou mayeſt be heard, if thou wilt ſpeedily acknowledge thy guilt, not *cover thy tranſgreſſion*, nor *hide thy iniquity in thy boſome*, Job 31.33. but come with fear, and ſhame, burthen'd with thy guilt, to him whoſe armes are yet open to receive thee, and is ready to take away thy iniquity off thee, and take off thy burthens, put his hand under thy ſoul: and if thou wouldſt know who it is, tis that bleſſed Jeſus who loves to ſave ſuch a ſinner as he loves his life; therefore away to him.

But the heart of a guilty ſinner will now urge, Well if it be ſo, that ſome guilt is upon me, yet I have done many things well, or as well as I could, will not that take off my guilt, and will not *God* impute the good to me, and paſſe by the evil? Or will not *God* accept of the will for the deed? Or if I ſet my ſelf for the time to come, to keep the law as well as I can, will not that make *God* amends? Alas poor ſoul, theſe refuges will undo thee, if thou get not out of them, No, No; Thy good ſhall not be imputed, nor thy will accepted, nor thy obedience for time to come ſatisfie; I mean, ſtill as thou art under the law. *As well as thou canſt*, will not be heard here; If thou indeed gets juſtified in Chriſt, and rooted in him, and ſo from a new principle of life in thy

thy soul, thou bring forth new and holy obedience, then thy will is accepted, and thy new obedience, but not upon this account, as to justifie thee before *God*; or as to expiate and take off guilt from the soul.

This therefore is the next thing I am to prove to thy Conscience, if *God* will, Namely,

Observ. 4. *No man or woman under heaven, can ever arrive at such a keeping of the law, as to be accepted with God, for and by such a keeping of it.*

I would presse this as plainly as I may, for till this conviction be thoroughly and practically received into the conscience, a soul cannot make a saving cloze with Jesus Christ;

What I mean by these deeds of the Law, is, I presume, understood; I mean, The professed owning the true God, and frequenting his ordained worship, and ordinances, observing the Sabbath, making good prayers, doing some good, as to helping thy neighbour and giving of Almes, making conscience of wronging or defrauding any man, and refrayning many grosse sins; I mention these things, because most men that go thus farre, as your more civill sort of people, think that is it impossible, but God must accept them in and for all this; that 'tis for great sinners to be damned, they thank God they are not so; By the way, soul, I shall not doubt to prove, that there's more hope of the vilest drunkard in the Country, then of such a one; and that this thy good keeping of the law, and that as well as thou canst, will stand thee in no steed, at all; and God looks upon thee no more for it, then if thou wert the greatest sinner in the world; How sayst thou, soul, to this?

1. From clear Scriptures I shall demonstrate it, and Scripturall reasons, and examples of such kind of persons rejected of God, and so labour to drive this nail home upon thy conscience.

What need we go further then the words of my Text; *By the deeds of the law, shall no flesh be justified in his sight?* The Apostle speakes of such who professed to own and make Conscience of keeping the law, as well as they could, such as were within (as you call it) the pale of the Church, and frequented the worship of God, and were sober people: see Act. 13. 39. —— *From which* (meaning their sins) *they could not be justified by the law of* Moses; They *could* not! an utter impossibility of it, though they kept the law of God, as well as they were able, and hoped for pardon thereby, yet sayth *Paul* (which exceedingly troubled them) they could not be *justified* thereby: Rom. 9. 31. *But* Israel *which followed after the law of righteousnesse, hath not attained to the law of righteousnesse*; Though they followed after it, and laboured to keep the Law of God to their utmost, yet they faild of their purpose, *Gal.* 3. 10, 11. &c. *For as many as are of the works of the law, are under the curse*; that is, such as insist upon works of the law, they are so far from being the more accepted for all the good they did, & all the evil they refrained, that they were under the curse, as well as any sinners in the world besides.

Briefly, *Paul*, who well knew the experience of this, it having bin his own case, as I shall shew, spends two Epistles, of the *Romans* and *Galathians* to convince chiefly what I am now upon; therefore peruse them over and over.

Now the Reasons of it are these, namely, why any

any sinner's keeping of the Law to his best power, cannot justifie him, or make him the better, or at all accepted with God for it.

"This doctrine goes to the quick, and I know "naturally you do not love it, and 'tis irksome, and "disquieting; the Lord make it disquieting and un-"settling to purpose.

Reason 1. The best keeping of the law cannot make a soul more accepted with God, (while under the law, & not in Christ) *because of the holiness of Gods Justice*, which being violated by sin, (it being also proved that *All* do sin) cannot again be made up by any act of the Creature, the severity of his justice cannot admit of it, therefore if the Law be transgressed, the sinner must dye, as he is under the law, and stands to the law, or God is not righteous, which to assert were exercrable blasphemy. And if your thoughts should prevent me, with a generall notion of mercy, know, and consider it well, that the law shewes no mercy, but calls for justice, and justice it shall have upon every trangressour whosoever, if he *stand* to his endeavour to keep the Law; *The soul that sinneth, it shall dye.* From whence, by the law, I say, by the law, there's no appeal: what you may do when you renounce the law, for righteousnesse, and fly wholly to a mercy-seat is another case. This the first reason.

2. The best keeping of the law will not be accepted, *because of the exactnesse of the Law*, it requires *full, entire, perfect* fulfilling and obedience, or all stands for nothing; If this were throughly weighed and layd to heart, we should come to an issue in the point. Mark that word, Gal. 3. 12. *Cursed is every*

one, that continueth not in all things which are written in the law to do them; I think I opened this place lately, but mark it well; The law requires of every one, and therefore of thee, who ever thou art, a *continuance*, (without intermission) of *doing* (not only purposing and endeavouring) *All things*, not keeping nine, and breaking one Commandement; not keeping it outwardly, and breaking it in thy *thoughts* of sin, but in *All things*, or *Cursed*, without remedy, by the law; The law can give you no remedy, see Rom. 10. 5. *For* Moses *describeth the righteousnesse of the law*; *The man that doth these things shall live by them*; If he *doth* all the things of the law, not purposeth them onely, but doth them, he shall *live* by them, but not otherwise, but shall dye, and that for ever, by the law; now mark you, The same law can't at once justifie and condemn, blesse and curse, quit and judge, save and condemn, if it therefore condemn in the least, it cannot quit by all that ever a soul hath done, or may do, towards fulfilling it. I instanced before; If a man that lives under the law of *England*, all the laws of it, and he be found a transgressour of one law, that is to be punished with death; it will not be a good plea for him, that he never brake any other law that deserves death: no, saith the Judge, you must dye for this; so as I have shew'd, the law pronounceth death to the breach of any *one* Commandement, any part of one, as well as to the breach of the whole. Therefore he that pleads, as the Pharisee did, (and was never the more accepted,) that he is no murderer, no blasphemer, no thief, no adulterer; tis all one, if thou hast ever had an unholy thought in thy heart, (as thou hast had thousands), as thou art under the law, thou art condemned;

ned; If this indeed had bin the tenour of the law, as it was a Covenant, between God and the first *Adam*, that if thou and thy posterity shall endeavour to keep the law as well as you can, though you fail in some part, yet you shall be accepted; then this had bin a good plea before God, that you have so endeavour'd to keep it; but tis not so, the Covenant doth not run so, but as hath bin shewd it runs thus. Here's a holy and righteous law, saith God, the matter of the Covenant between us, If you break it in any one least part of it, and but once, you are condemn'd, and all your other righteousnesse shall not be imputed to you. This saith bin proved from severall Scriptures; and I think tis the hardest thing in the world to be spiritually and practically convinced of it; such is the exactnesse of the Law, that it admits of no bartering, of no termes whatsoever; it still cryes, fulfill me to the utmost, or dye.

3. The third Reason, which strikes off all hope of acceptance with God, by keeping the Law as well as you can, is taken *from the sinfulnesse of those very duties and workes which you place such acceptance in*; There is an infinite sinfulnesse in every such duty, though the matter of the duty be good, yet the manner of performing it by any naturall man is wholly sinfull, yea there's a mixture of sin in the most holy performances of any regenerate soul in the world, which he is sensible of; but I am dealing with the naturall man, as to his opinion of his good keeping the law, I say there's nothing but sin in their performances, the principle they proceed from is wholly sinfull, *viz.* a corrupted, polluted heart and nature; Can a corrupt tree bring forth good fruit? *Mat.* 7. 18. Can a corrupt fountain send forth sweet waters?

James

Jam. 3. 11. No more can a corrupt defiled heart bring forth any duty or work, but what is loathſome to God, full of all impurity; This a naturall man is not able to ſee, nor conſider of, till convinc'd by the holy Ghoſt, and therefore 'tis, that he reſts onely in performing the matter and bulk of duties to God and his neighbour; but with what heart, and the unholineſſe of it, he weights not. Upon this account it is, that the Scriptures ſpeak at ſuch a rate of naturall men, that they are an *abomination* to the Lord, *Prov.* 15. 8. that his *ſoul hates them*, he *cannot away with them*, *they are iniquity*, *they are a trouble to him*, Iſay 1. And that he caſts them back, *as dung upon their faces*, Mal. 2. 3. Therefore if there be more then ſin enough, in that beſt keeping of the Law, towards God or man to damn a ſoul for ever; Certainly a ſoul ſhall be never the better, nor at all accepted for ſuch a keeping of it. That which in it ſelf hath ſin, nothing but ſin in the manner of it, cannot be a means to quit a ſoul from other ſin, by which he hath brought guilt upon himſelf; Let this be well conſidered, and (Nothing but a Chriſt) would be your cry to purpoſe indeed.

4. The fourth reaſon or convincement of this truth, that the beſt endeavour to keep the law, will not give you more acceptance with God, nor take away any guilt from off the ſoul, is, becauſe, *ſuch duties, and keeping the* Law, *are but of the outward man*, which is farre from reaching the Compaſſe of the law: *the law is ſpirituall*, Rom. 7. 14. that is, it reacheth to the inward parts, to the motions of the heart, as hath bin before hinted, and not onely to the outward man; therefore our bleſſed Lord, ſeeing

ing the *Jews* inſiſting ſo much that they were outwardly blameleſſe, ſpends a large diſcourſe, *Mat.* 5. 6, & 7. to beat them off their confidence, in being outwardly righteous, and proves a man a murderer by the Law, for one wrathfull thought in his heart, *Mat.* 5. 21, 22. Upon this conviction you have him, as oft as he ſpake to the *Jews*, (that we may ſee the weight of this doctrine): ſee Luke 16. 19, 15. *And the Phariſees alſo, who were covetous, heard all theſe things, and they derided him. And he ſaid unto them, ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men is abomination in the ſight of God*; Jeſus Chriſt was convincing the wickedneſſe of a covetous heart, the *Jews*, who were carnall and formall, made a ſleight matter of this, ſeeing they were outwardly blameleſſe, and wronged no body; Aye but, ſaith Chriſt, *God knoweth your hearts*, and his eye is moſt upon them, and though you are outwardly righteous before men, and this is a matter highly eſteemed of among men: that you are righteous and blameleſſe, yet tis an abomination to God; ſee how ſevere the Lord is in preſſing of this, (it being the great let of his Miniſtery, and of the *Jews* ſtumbling at the Goſpel, as it is with us) *Mat.* 23. his laſt Sermon I conceive he preacht to them, *verſe* 25. *Woe unto you ſcribes and Phariſees, Hypocrites, for ye make clean the outſide of the cup and platter, but with they are full of extortion and exceſſe*; ſo, with the ſame woe pronounced, *verſe* 27. *Ye are like unto whited ſepulchers, which indeed appear beautifull outward, but are within full of dead mens bones and of all uncleanneſſe*; verſe 28. *Even ſo alſo ye outwardly appear righteous unto men but within ye are full of Hypocriſie and iniquity.*

quity. Mark the Lords words, *within* ye are thus, and thus, As if the Lord should say, God regards not what you are *outwardly*, and your observing the law with the *outward* man; seeing you have abundance of all iniquity *within*, which every unregenerate soul in the world hath; so you may see that an *outward* keeping of the law, standes for nothing in the account of God, whatever it do with men and your selves; which you hear Jesus Christ gives forth, as the mark of an *Hypocrite*; Now you have heard, the law requires inward as well as outward perfection, perfect holinesse *within*, as well as righteousnesse in the outward man; I verily believe, want of this conviction upon the soul, sends more soules to Hell, then any other thing in the world besides; how confident are poor Creatures if they are a little conscientious in dealing, and sober, and blamelesse to men? this you may be, and be no better then devils (as in your selves) in Gods account, and thy best Character, from Jesus Christ, *Mat.* 23. 26. is a *Blind Pharisee.* Every place, I fear, abounds with them: therefore this inveterate cursed plea of being outwardly blamelesse in keeping the Law, will not in the least render you more accepted with God, but tis at the best but painted Hypocrisie: And yet, wretched souls that you are, none so well perswaded of themselves as these. This the fourth reason.

5. All the best keeping of the Law, *doth not, cannot, make satisfaction to God for one sin of thy soul*, therefore tis worth nothing; Gods Justice is wronged, and if the sinner be remitted, God must be satisfied by the sinner himself, or by another. Now all the obedience of a sinner cannot make satisfaction

so

to God in the leaſt, If he had the whole world to offer up to God, it could not ſatisfie him for the the wrong of one ſin; ſee that known place, Micah 6. 6, 7. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with Calves of a year old? will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyle? ſhall I give my firſt borne for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* Implying that there is nothing that a poor ſinner of himſelf can offer up to God, to make atonement or ſatisfaction to God for the leaſt ſin of his ſoul; ſhould he offer up thouſands of prayers, rivers of tears, whole ages ſpent in ſervices to God, take up to a ſevere new obedience, if you ſhould ſo take up to a new courſe as never to ſinne more all your dayes, it would not make God ſatisfaction or atonement for one evil thought of thy ſoul; Now obſerve this, (for if thou art not rightly convinced of this thing, thou art loſt for ever) Tis naturally upon every man and womans heart, that hath ſinned to imagine that when they have ſinned, they can put off God, as to his diſpleaſure, with ſomething or other, they will reckon what good they have done, gone to Church, (as you ſtyle it) given Almes, bin juſt to men, or ſome ſuch thing; and the poor blind Creature imagines and pleaſeth himſelf in it, that this good thus done will well enough *pacifie God* for his ſins, or at leaſt he will go over ſome prayers, & be ſtrickt for a little while, and then they doubt not but *God* (becauſe alſo he preſently ſmites not with judgment) is well enough apayed, and he need no more trouble himſelf. Is not this the very

way

way of your hearts, hath not the word found you out?)

Object. But you will ſay; *why*, cannot theſe duties and this obedience *ſatisfie* and *pacifie* God well enough for ſin?

Anſw. 1. Becauſe there *is ſinne mixt in them*, they come from a profane heart; as is ſhew'd in the laſt reaſon, (though thou ignorantly, becauſe thou knoweſt not thy heart, call'it it a good heart): now that which is in it ſelf ſinfull, cannot ſure *ſatisfie* for ſinne.

2. Becauſe of the *infiniteneſs* of Gods juſtice, as well as purity of it; A *finite* creature cannot offer up a *proportionable* atonement to an infinite God. Suppoſe a poor man were under the guilt of treaſon & condemn'd to dye, and he ſhould go & offer up a little coorſe broken bread to the Prince, would any one think that this would ſatisfie the Prince for his treaſon? So, poor deceived creature, thou art guilty of treaſon and rebellion againſt the great and moſt high God, and thou comeſt and offereſt up to him, thy poor polluted broken obedience, and duties, and thinkeſt he will be ſatified with this; whereas God may in the ſame moment juſtly ſend thee to Hell for the iniquity of them; A poor ſinfull ſoul thinkes that becauſe ſuch doings and ſervices do ſatisfie himſelf, his own conſcience, therefore he thinks they will ſatisfie God alſo; becauſe they quiet him upon any trouble for guilt, he thinks they will alſo quiet God, and take off his anger and juſtice from puniſhing him: poor creature, this thy way is thy folly, and the ready way to come under the ſevere juſtice of the Almighty, who will not thus be dealt with, nor be

thus

this bribed with thy curſed ſacrifices; This is a further convincement of the point; All the creature can do, cannot pacifie God for one ſin, and therefore all his beſt keeping of the law cannot juſtifie a poor ſinner before God, nor give him acceptance in the leaſt with him; till he ſees pacification another way, and takes up obedience from another principle and to another end, as we are to ſhew.

6. All a mans endeavour in ſetting himſelf to keep the law to the utmoſt, cannot give him acceptance with God, *becauſe it cannot give life to the ſoul*; Gal. 3. 21. *For if there had bin a law, which would have given life, verily righteouſneſſe had come by the law*; Man hath procured death and weaknes upon his ſoul, and the law cannot give life, nor ſtrength to obey it. All that righteouſneſs which leavs the ſoul dead, comes to nothing: while a ſoul is under the law, and upon the fulfilling of it, (as he hopes in a good meaſure,) ſtill the ſoul is as dead as ſin left it, and void of the life of God: true, A poor ſoul thinkes himſelf alive by his legall performances, as *Paul* thought, *Rom.* 7. 9. but he is *dead* in ſin, and under the ſentence of death by the Law, and all the performances towards the keeping of it, can never give a drop of life to ſuch a poor ſoul: they are dead works, and there's no life in them or from them: therefore they ſtand no ſoul in ſtead; while under the law, as under it he is, while he goes upon this account.

7. The main reaſon of all, which is now but to be touched, is this: If a ſoul endeavouring to keep the law of God as well as he can, may be accepted of God thereby, what need Jeſus Chriſt to have dyed:

dyed: tis *Pauls* great argument, Rom.8.3 4. *For what the Law could not do, in that it was weak through the flesh, God sending his own son, in the likenesse of sinfull flesh, condemned sin in the flesh, that the righteousof the law might be fulfilled in us*, &c. Mark ye, what the law *could not* do, that it could not give us a righteousnesse whereby God might accept us, therefore God sent his son in the flesh, and condemned sinne upon him, which otherwise had bin condemned upon the sinner himself: Another place to this purpose is, *Gal. 2. last, I do not frustrate the grace of God; for if righteousnesse come by the law, then Christ is dead in vain.* If there were a possibility of a Creatures attaining to such a degree of keeping the law as well as he can, that might render him accepted with God, and procure pardon wherein he failed, then the dying of Jesus Christ was *in vain*, to no purpose at all. Take heed you that are outwardly righteous, that you do not frustrate the grace of God, and the death of Jesus Christ for ever to your own souls, by thinking you indeavour to keep Gods law, as well as you can, and make some conscience of it, and there fix your hope wholly, or in part, and so be undone for ever. Another place in the same Epistle, *Gal. 4. 4,5.* speakes out the same truth. *But when the fulnesse of time was come, God sent forth his son made of a woman, made under the law; To redeem them that were under the law, that we might receive the Adoption of Sons.* What need Jesus Christ to have dyed, to redeem the elect from under the law, if they had bin able to reach forth to such a keeping of it, that God might be well pleased with, and with them in it?

Now

Now Jeſus Chriſts *being made under the law*, implyes theſe things, which I now but hint forth.

1. His being under the *puniſhment* of the law, which was due to ſuch as were under it; what ever the law pronounced to the tranſgreſſours of it, Jeſus Chriſt in effect did undergo it; See Gal. 3. *Chriſt hath redeemed us from the Curſe of the law, being made a curſe for us*; If good prayers, making a conſcience in dealing, outward ſobriety, harming no body, giving of Almes to poor people, could have taken away the curſe; did the wiſe and bleſſed God do well in giving out his Son to be made a curſe? were prayers, righteouſneſſe, good deeds, made a Curſe? They will be indeed, in another ſenſe, if thou thinkeſt to be accepted by them.

2. Jeſus Chriſt being made under the Law, was *to ſatisfie Gods offending juſtice* for the breach of the Law, for ſuch as ſhall be ſaved; to *make atonement for God*, Rom. 5. 11. If now all that thou haſt done, or ſhalt ever do, could make the leaſt ſatisfaction or atonement to God, in thy good keeping the Commandements as well as thou canſt, (as hath been ſhew'd) God might have kept his Son in Heaven, and not ſent him to make atonement for any ſinners.

3. To *reconcile* ſinners unto God; *Rom.* 5. 10. *When we were enemies, we were reconciled to God by the death of his Son*, &c. If reconciliation to God can be had no other way, but by the death of Jeſus Chriſt, will thy good endeavours for the time to come to keep the Law of God, as well as thou canſt, and take up from a looſe courſe, will thoſe, I ſay, reconcile

thee to God? See, poor creature, how little need thou thinkeſt thou haſt of Jeſus Chriſt, and what a mere notion a Saviour is to thee, when it comes to the tryal!

4. Jeſus Chriſt dyed to *purchaſe righteouſneſſe*, for all that ſhall be ſaved; Now if thou couldſt come up to ſuch a degree of being righteous, by thy fair and good carriage, as thou thinkeſt, to God and man, this purchaſe of Jeſus Chriſt was to little purpoſe, Rom. 10. 4. *Chriſt is the end of the law for righteouſneſſe, to every one that believeth.*

Now ſee, miſtaken ſoul, how thy hope to pleaſe God well enough, and make him amends for thy ſin, by thy good endeavours to ſerve him in his law as well as thou mayſt, makes void the whole deſigne of God, in the glorious giſt of his eternall Son, (as much as in thee lyeth); and robs him of the glory of his grace; and makes thy ſalvation (if it might be had in ſuch a way) not of grace, but of debt, Rom. 4. 4. *Now to him that worketh, is the reward not reckened of debt but of grace*; And thus thou, in effect, becomeſt thy own Saviour.

Yet bear with me a little further, (becauſe a ſinner can never be too thoroughly convinced of this matter) let me ſhew you ſome *examples* in the Scriptures, of ſuch that thought as you do, and as all men naturally do, that they by their honeſt and conſcionable endeavour to worſhip God, and harm no body, they ſhould be ſaved; and yet were found light in the balance.

The firſt is that Phariſee, *Luke* 18. 11. He thanks God, *he was not as other men are, Extortioners, Unjuſt, Adulterers*, &c. Here was hope for his acceptance

ceptance with God, He was not ſo bad as *others*, as many riotous profane perſons were, not *unjuſt* in his dealings, no *Adulterer*. And ſhould any one queſtion his Salvation, and going to Heaven? Enough for great ſinners to miſſe of Heaven, and not ſuch as he was, reputed a good and honeſt man in his Country and amongſt his neighbours, well thought of by moſt. And yet for all this confidence and ſecurity, a great ſinner was accepted before him, and he not juſtified in the ſight of God, though he was in his own ſight, and the ſight of others. See another; *Mat.* 19. 20. (which place hath bin at large opened to you), There came a young man, a man of parts, a Ruler, with the ſame confidence to reaſon with Jeſus Chriſt about his condition. The man conceived he wanted nothing that a man ſhould have or do for Heaven; *All theſe things*, ſaith he, *I have kept from my youth up*, meaning ſpecially the ſecond Table of the Law, which Chriſt gave out, not as thereby to put him upon the law, but to find him out, and diſcover him under the law. When Jeſus Chriſt ſearcheth the mans heart, and finds him under the power of the love of the world, as a reigning ſoul-damning ſin, (for all his outward blameleſneſſe), and ſo to diſcover his heart to himſelf, puts him upon tryall of ſelf-denyall; Away the man packs as mute as a fiſh, and would hear no more, (as worldlings now) of ſuch doctrine; unleſſe he could be a diſciple and part with nothing, loſe or venture nothing, he would reſt as he was, and hope his being an honeſt ſober man, and well thought of, would bring him to Heaven; and ſo, for ought appears, cheated his ſoul to Hell.

The case of *Paul* hath bin often shew'd you; he was, as many of you think your selves, *blameless*, *Phil.* 3.6. lived in no known sin, outwardly against the law, frequented the publick worship, made conscience of his dealings, was zealous of the traditions and customes of his Fathers in the matters of God, and yet do you not hear him crying out of it all *as losse, verse* 7. & 8. He thought it was his *gain* before, that it would have *gained* him Heaven, but now tis all *losse*, his keeping the Church, his outward blamelessenesse, stands him not in the least stead, but cryes out; tis *All, All, losse for Jesus Christ*; the same *Paul* that before boasted, and thought very well of himself, and was in much peace, and persecuted all beyond his formall profession, now cryes out, Away with this fig-leave righteousnesse of mine own, tis as *dung*, I tread it under my feet for Iesus Christ; he that thought himself so *blameless* before, now cryes out, *I am the Cheif of sinners*, 1 Tim. 1. 15. *And I am carnall, sold under sinne, Wretched man that I am, who shall deliver me from the body of this death?* A marvellous Change indeed, and such that is made upon every soul, that is really brought off from the righteousnes of the law to that which is of Iesus Christ.

Now to bring what hath bin spoken to this point, to a more particular Application.

Use 1. If it be so, that the best endeavour of any mortall creature, to keep the law of God as well as they can, will not give them acceptance with God; Then you that have so imagin'd, and thereby spoken peace to your selves, namely, that you hope if you keep the Church (as you use to speak) and harme no body,

body, and do any body any good you can, live not in groſſe ſins, be well thought of by your neighbours, you ſhall do well enough for Heaven, and you muſt *hope well.* Ah poor creature, thou erreſt, not knowing the way of the Lord, nor of thy own heart; how art thou befooling thy ſelf and deceiving thy own ſoul. No ſinner in ſo ready a way to Hell as thou, if thou continue thus, and let not go thy hold, and get a new bottome for thy naked ſoul, which I am to ſhew thee.

Conſider, man or woman, young or old, whoever thou art, thou haſt bin proved *guilty* of the breach of the whole law of God, thou haſt bin ſhewed of the exactneſſe of the juſtice of God, and the ſpirituality of the law, how it reacheth the inmoſt motions of thy heart, thou haſt been ſhewed the tenour of it, as it was given forth as a Covenant; that the law will not admit of the leaſt breach, though but in thought, but it condemns as if the whole law were tranſgreſſed, even every ſoul that is under it; here is the rigour of it; And thou haſt bin ſhewd that the law admits not of endeavours, nor of the will for the deed, (if thou wert once in Chriſt indeed, it would be ſo, but not as now thou art) thou haſt bin ſhew'd that there's ſin enough in every one of thy beſt performances to damn thee for ever; that, thy righteouſneſſe reacheth but the outward man; within (didſt thou ſee it) thou art full of iniquity, that what ever thou haſt done, cannot make God the leaſt ſatisfaction (as thou flattereſt thy ſelf) for the leaſt ſin; All thy obedience and duties cannot give life to thy ſoul, but ſtill leave thee as a dead tree, dead in thy ſin, that by this vain confidence thou doeſt utterly make

void the death of Jesus Christ, as to any vertue or effect to thy own soul; soul, here is thy very case plainly set forth; A thousand thousand sins to damn thee, and that righteousnesse, obedience, good, thou hopest thou hast done towards God and man, not in the least able to rescue thee, cover thee, deliver thee from the guilt of one of the least of these sins; nor save thee from wrath to come, but leave thy soul as sinfull, guilty, naked, wretched, condemned, as if thou hadst bin nothing else but sinning all thy dayes; Oh wretched condition, that the devill and thy own heart have flattered thee in!

Oh let this serve to *convince*, *unbottome*, *legall professours*, who have spoken peace to themselves in being as good as they can, and obeying the law as well as they can, & so hope God pardons where they fail; Oh, you are *ignorant of the righteousnesse of God*, Rom. 10.3. Either what *righteousnesse* God requires in the law, as to be justified by it; or what is the *righteousnesse* of the Gospel, which is of Jesus Christ by faith.

Oh you, who like that young man, have bin righteous *from your youth up*, brought up religiously, look to this, whether you make not this your confidence, but (though under some kind of sorrowings for sin, and walking exactly) yet never emptyed of your selves, and renouncing your selves, and all that was of you, and come poor and nothing to Jesus Christ, to be found in Him; who have not trembled as much at being found in your own righteousnesse, which is of the Law, as at living in the greatest sinne whatsoever;

You who have taken up from grosser sins of your life;

life, your youth, and now think you are ſafe, and bottome your hope upon your *new outward obedience*, but have not the experience of your cloſing with Jeſus Chriſt for *righteouſneſſe*, in which alone you could ſtand before God, nor rooted into Jeſus Chriſt in the carrying on of your new obedience, (which I am alſo further to open): Alas poor ſoul, thou art yet to ſeek for a bottome, for thy peace and for heaven, as much as the greateſt ſinner in the world, and if you go no further, you will certainly periſh for ever.

I beſeech you, ſouls, Admit of this conviction into your conſciences; Saith the firſt Covenant of the law, *A whole law kept, or nothing*; Saith the Goſpel-Covenant, which you are now to look after, *A whole Chriſt cloſed with, or nothing*;

Mind it moſt ſeriouſly, you that ſtand upon your termes, and will not endure any thing that may ſhake you and diſturb your peace; There's more danger of your righteouſneſs, then your ſin; your ſin, it may be, you would ſin leave, becauſe it may damn you, if continued in, but your righteouſneſſe, your confidence in it, you would not leave, becauſe you hope that ſhall ſave you, and pacifie God for you; and this will be your ruine, if you ſtick here.

But firſt to ſtrike off ſome Objections, that the heart of ſuch a legall profeſſour doth put forth.

Object. 1. "But you will object, Why do I ſpeak "thus? would I beat people off a *good converſation*? "Is not a blameableſſe converſation, and honeſt "walking a good ſigne, and ground for ones hope for "heaven?

Anſw. I anſwer, Not ſuch a converſation as you mean; The formall *Jews*, which Chriſt preacht to, were outwardly righteous, and yet 'twas not a ſafe ground of hope unto them, as you have bin ſhew'd; A good converſation that witneſſeth a hope for heaven, muſt be, firſt, of a ſoul that doth utterly renounce it, as to commend him to God, that when he lookes up to God for his acceptance, his juſtification, he lookes upon himſelf, as *nothing elſe* but a ſinner in that reſpect, which, poor ſoul, thou doeſt not, (2.) A good converſation, that witneſſeth a hope of Heaven, is alſo a *holy* converſation, 1 *Pet.* 1. 15. To be inwardly holy, as well as outwardly righteous. Now thy care lyeth moſtly about thy outward blameleſneſs and not thy *inward holineſſe*; therefore thy converſation, which thou calleſt good, is not a ground of hope to thee, (3.) Or if thou doeſt pretend to a little outward holineſſe, and thinkeſt thou haſt a good heart, yet thou doeſt not *walk in Chriſt*, becauſe thou haſt not, as a poor ſelf-emptyed ſinner, *received* him, *Col.* 2. 6. Now thou muſt firſt be *rooted in Chriſt*, verſe 7. before thou canſt *walk in Chriſt*, that is, fetch all thy life and power for any ſpirituall duty, or thy walking before God, from Ieſus Chriſt, by vertue of union with him, *John* 15. 5. the experience of which thou art ignorant of; (4.) Tis to walke in the ſpirit, *Gal.* 5. 16. And thou haſt not the ſpirit of God dwelling in thee, quickening, renewing, mortifying, *&c.* which every gracious pardoned ſoul hath. In a word, A good converſation is *a Goſpel*-converſation, grounded upon Goſpel-principles, and for Goſpel-ends; now thou goeſt no further, but lookeſt upon the law, as to be obeyed

ed as well as thou canst, and in thy own endeavours, and thy own strength, from some conviction of the law, thou setst about it, and so hopest, God and Christ will save thee; Is it not so with thee?

Object 2. "But would you then have me do no-"thing, leave off to do well? If you say my good "keeping of the law as well as I can, doth neither ju-"stifie me before God, nor is so much as an evidence "of Gods accepting me, to what purpose then is it, "how ought I then to do it; or may I not leave it off?

Answ. I answer, Truly, soul, I must needs deal plainly with thee, Tis to *no purpose* as yet, if this be thy condition, that thou hast done any thing, as to the saving of thy own soul; And yet thou must not leave off, as if thou mightest live as thou list; No, Thou must begin a new, (as thou wilt be further more at large directed); first, see all thy former doings, either towards God or man, to be losse because thou hast done them by meer naturall or legall principles, and wrong ends, and so it stands for nothing. And then fall down before Iesus Christ, Oh tis *thy* righteousnesse now Lord, I come for; tis *thy* spirit, I must have to quicken and strengthen me in the way of my obedience; And so pray and hear, upon other grounds, to be taught of God, to receive the Spirit, to have Communion with God, but not thereby in the least to be accepted. But this I shall open further, when I shew why and how a soul must obey God: though he be not thereby justifyed. So this Objection is removed.

Object. 3. "But, you will say, I hope I do not "*rest* upon my own doings, no more then others, "I think no body doth so: will you shew me whether "the heart is apt to do so? *Answ.*

Answ. I will, and shall discover to you that *the heart of man is most naturally apt to rest upon an outward keeping of the law, and to build a hope and confidence for heaven upon it*; this I must a little insist on as much conducing to help on the conviction, I am pressing; if the Lord by his power strike in with it.

If it were not *naturall*, (nothing more) for a soul to *bottome* upon its keeping the Law, though fallen and unable to do it, the Apostle would never have spent time in the *Conviction* of it, which he so industriously doth in this and the former *Chap.* It hath bin the great evil upon the hearts of the Sons of men, in all ages of the Church: One of the first Sons of *Adam* was under it, *Cain*, when he rested upon the bare sacrifice; Tis that the Prophets of God are reproving, convincing the Church of the *Jews* of, more then of any one thing whatsoever; See Isay 1. *thoroughout*; Esay 66. Jer. 7. Ezek. 33. 31. *The Prophecy of Hosea, in the main bent of it*, is to convince the formality of the *Jews*, and their false confidence in resting in their heartlesse doings and performances.

In this case Iesus Christ findes the *Jewish* Church in, at his first coming, in resting in some heartless performances in Gods worship, and outward righteousness towards men, which he sharply rebuketh, and convinceth them of the vanity of it, *Mat.* 5. 6, 7, 9, 13, 15, 18, 21, 23, 25. *Chapters* of *Mathew*, with which you may compare the other Evangelists, and see how much ado the Lord Jesus had to beat them off from this confidence, and how few of them were beaten off it: and *Paul* witnesseth that upon this very

ry ground, they were rejected of Iesus Christ, *Rom.* 9. 32. Not upon the account of grosse outward sin, but for their being conceited of their good condition for heaven, because of their frequenting publique worship, and being blameleſſe in the sight of men; yea, from this naturall principle (joyned with the deluſion of the tempter) did the Church of God degenerate into the Synagogue of Satan, as Antichriſt roſe in the world, firſt truſting in the performance of their worſhip and workes, which brought in pennances and ſuch kind of Sacriledge againſt Ieſus Chriſt, and all other tromperies, to build fallen man upon his own bottome, and to deviſe a way of ſatisfaction to God wherein they failed; to which the hearts of men are moſt naturally carryed, which made that doctrine ſo eaſily and generally overrunne the world. Againſt which accurſed doctrine, that famous witneſſe of Ieſus Chriſt, *Luther* began his main battery; And though the doctrine of juſtification by Ieſus Chriſt be known to the proteſtant world, yet practically to be brought over to it, by an union with Ieſus Chriſt, is but, (we may fear,) thinly known or underſtood, yea not onely by the common ſpirits of *England*, that reſt in a notion of being *Proteſtants*, but even amongſt many who have profeſt ſomething beyond it, as I before have hinted; yea the Lord Ieſus Chriſt profeſſeth to expect to find multitudes of profeſſours at his coming under this ſoul-damning ſnare, of being *found in themſelves*, and in their own righteouſneſſe, and not in Ieſus Chriſt, *Mat.* 7. & *Mat.* 25. &c. By all which it may amply appear how *eaſie*, how *naturall* a thing it is for the hearts of the Children of men, to bottome

their

their confidence in what they *do* towards God and man, in their *obedience* of the law, as to place their *acceptance* in it.

Adde to this the reasons of it, why the hearts of all the sons and daughters of *Adam*, are naturally apt to rest upon the law, and their own doings, and to hope for peace by it.

1. Every naturall man, hath something of the *remaines* of the law, which God at first wrote in the heart of our common Father *Adam*, *Rom.* 2. 14, 15. which being a little drawn forth by the Letter of the Law, it makes a poor creature set himself to endeavour to keep the law, and hopes to attain to such a degree as to be accepted with God for it; Now there is no such thing as any remote profession in the heart to come to Christ, or to have righteousnes in another; therefore, a soul sets himself to the law, and endeavours, more or lesse, the keeping of it, naturally.

2. Man would faign make up the breach he hath made with God, *upon his own account*; As a man had naturally rather do a thing himself, then be beholding to another; therefore upon conviction of guilt he sets himself to make up the breach, to satisfie God by some atonement or other, that his own heart can contrive; his sorrowing and repenting he hopes may pacifie God, or some new sacrifice of more performances, or being better for the time to come: thus the heart workes secretly, and upon his own account; God letting forth some mercy (as he thinks) where he failes, he hopes to make up any breach that sin hath made between God and his soul; and thus he is still upon the Old Covenant, under the law.

3. A sinner is more apt to keep to the law, then

go

go to Chriſt; *from a ſecret pride of heart*; he would not be found at a *totall loſſe* with God, to be wholly *undone*, and *unable* to do any thing towards his own peace, and ſalvation; A ſoul naturally had rather part withall ſin, and have his nature made perfectly holy, then be quite undone in himſelf, and come to have all his righteouſneſſe in another, in Jeſus Chriſt. And here it is, that moſt ſouls ſtick in the coming off their own bottoms, to be juſtified in Jeſus Chriſt. In a word, man had rather do any thing then come a poor deſtitute ſinner to Jeſus Chriſt for all.

4. Becauſe tis not ſutable to the light of naturall reaſon, that a ſoul ſhould ſatisfie God, or become righteous any other way, then by his own endeavour; To be righteous in another, is of divine Revelation, which till a ſoul hath, he cannot let go the principle of ſelf-juſtification.

The next thing to be conſidered will be this, If all men are under the law, and the curſe of it, under the guilt of the whole law, without all excuſe before God, under an impoſſibility of attaining righteouſneſſe or acceptance with God, by the beſt keeping of the law, and yet a natural and ſtrong aptitude to reſt upon the law, and that a ſoul may reforme and take up, be ſtrict in obedience, and yet ſtill be under the law; how then may a ſoul know whether in the way of his obedience, he be yet under the law, and not under grace? Some Diſcoveries I ſhall lay down at preſent, reſerving a fuller diſcuſſion of this.

And by the way, know and conſider, that though thou art under the profeſſion of the Name of Jeſus Chriſt, and pretendeſt ſalvation by him, yet practically and really thou mayeſt be ſtill under the law.

1. If thou hast never bin convinc'd of this cloſt evil in thy heart, of reſting on thy praying, and repenting, and endeavouring to keep the law as well as thou canſt, I ſay, if the ſpirit of the Lord hath not convinced thee of it, and of the great danger of it, and ſo humbled thee, and brought thee off it, thou art certainly under the law as yet.

2. If thou doeſt not *watch* againſt this evil, and doeſt not find a great *difficulty*, not to reſt upon a performance of any duty to God, thou doeſt then certainly *reſt* upon it.

3. If thou art well ſatisfied, that thou art kept from *outward* groſſe ſins; and the ſin of thy nature is not thy *greateſt burthen*, mourning under the weight of it, then thou muſt know that thou art yet under the law.

4. If thou thinkeſt God will accept of the *will* for the *deed*, if thou doeſt as well as thou canſt in every duty, ſo as to *accept* thee *thereby*, as if it had bin done perfectly; this alſo beſpeakes thee under the Law.

5. If thou canſt not *experience*, how the Lord by the light and working of his word and ſpirit hath brought thee off thy legall foundation thou waſt building upon, and ſhew'd thee, that ſuch things as thou didſt account *gain*, became but *loſſe* unto thee, *for Jeſus Chriſt*, Phil. 3. 7.

6. If thou art not troubled about the *Hypocriſie* of thy heart, and not abaſed for it, even in thy beſt performances; then thou art yet upon the bottome of the law, and reſteſt in it.

7. If thou art not moſtly troubled about *believing*, and doeſt not find it the moſt difficult work of thy

thy ſoul, If no complaint to God of an unbelieving heart, then thou art indeed a Hypocrite, and under the law.

8. If thou art not humbled to God for the *ſinfull mixtures* of thy dutyes, the deadneſſe, diſtraction, of them, and ſo ſeeſt thy acceptance cannot be in them, but in Jeſus Chriſt, then thou reſteſt in them.

9. If thou doſt not give up thy ſelf to the *leadings* of the Spirit, and doeſt not find, that, in the main of thy courſe, thou art *led* by the Spirit, then thou art under the law, Gal. 3. 18. *But if ye are led by the ſpirit, ye are not under the law.*

10. If thou art not troubled about thy *inward growth* in mortification of all ſin, and more holy Communion with God, then thou art alſo under the law; One under the law, that is ſomewhat ſtrict and conſciencious, may grow in the bulke of *outward dutyes*, but not in *inward holineſſe.*

11. If thy care be not to live in the ſenſe of thy juſtification by grace through Jeſus Chriſt, and to preſerve the light and peace of a *juſtified ſtate*, which thou haſt bin called to by grace; then thou liveſt in ſelf-juſtification.

12. If thy *great care* be not, if thou findeſt it not, thy *greateſt difficulty*, to be kept a poor empty creature in thy ſelf, and live in the fulneſſe of Chriſt, If ſelf-fulneſſe, ſelf-exaltation, be not the great evils thou watcheſt againſt, (at leaſt in ſome meaſure, thou art ſenſible of the roots of them), then thou art yet under all I have bin proving, the law, guilt, and a curſe; and all thy duties and doings, as I have ſhew'd, abhorred of God.

Examine

Examine thy heart by theſe particulars over and over, and if by theſe thou canſt not make out that thou haſt bin, through rich grace, brought off from thy own foundation upon the law, and ſo come, with much difficulty, to the Goſpel-grace and righteouſneſſe by Jeſus Chriſt, and that if thou hadſt bin let alone in peace in thy former ſtate, thou hadſt bin certainly damned; ſure thou art then as yet void of any intereſt in the Goſpel ſaving righteouſneſſe; thy pretended faith, and hope, and duties, and workes, and conſcience, all's in vain.

Now the ſoul that hath the bleſſed experience of all theſe, and can ſay, I have through infinite mercy bin brought off my own foundation, & I have found the difficulty of it, I find my heart apt to ſettle upon my own performances, and tis that I would watch againſt; And I can experience the ſin of my Nature the greateſt burthen, and cry out of it daily before the Lord; The Hypocriſie of my heart is an abhorring to men, I do find believing the hardeſt work of my ſoul, I do mourn under the ſinfull mixture of my duties, I do give up my ſelf to the ſpirits leadings, I am troubled about my inward growth, and humbled for the ſhortneſſe of it, I would learn more and more to live out of my ſelf for my juſtification, and be kept a poor empty nothing for ever before the Lord; If this, I ſay, be thy experienc, then thou ſhalt have peace and joy in the holy Ghoſt; Thou mayſt rejoyce in a juſtified eſtate, Chriſt, his righteouſneſſe, grace, ſpirit, heaven are thine.

Having now laid open the ſinner, as under the law, excuſeleſs, guilty and under condemnation, under an impoſſibility of obtaining righteouſneſſe and accep-

acceptance with God, by the best endeavours to keep the Law, I would now set upon the opening the Gospel-righteousnesse; by Jesus Christ, through which onely a poor condemned sinner can find acceptance; but that I conceive it first needfull to speak a word to those words in the close of the 22. *verse*, (viz.) *for there is no difference*; which may further help on the conviction we have been upon.

The *Jew* might object to the Apostle thus; you by your doctrine seem to conclude *all* under the Law equally, and under guilt, you make no difference between us *Jews* who have the Law, and endeavour to keep it, and the open profane Gentiles and sinners; In this, you do us wrong; No, sayth the Apostle, *There's no difference*, you who *in part* keep the Law, are under the same condemnation as others; That which I shall lay down, will be this.

Observ. There is no difference between the most profane person, and the righteous and sober, as to justification or condemnation by the law.

I mean this; The just sober man, as to his keeping of the Law outwardly or in part, is in as damnable estate as the profanest wretch in the world; This will hardly go down, but tis most clear from the Apostle's words, readd unto you, and hath been in part proved, by shewing all the Sons and Daughters of *Adam*, Jews and Gentiles, sober and ungodly, all, under the Law.

But a little further to prosecute this doctrine; for, were a man or woman, who hath lived honestly and soberly in the eye of the world, (but yet out of Christ) convinced that he or she were in as bad and

damnable a condition as any great sinner in the world, it might be a startling to them, and a means, through the Spirit's working, to bring them off their vain confidence, and to lead them to Christ.

Now that I may clear this, let us first consider, what it was that might difference the sober *Jew*, from the profane Idolatrous Gentile; it being the same, which such, as conceive themselves sober harmeleſſe people in this day, do put confidence in.

1. The *Jew* was *Circumcised*, which was the first Ordinance of the old Testament-Church, as Baptism is of the New, and to be administred to the seed of the Church: and it doth appear this was much insisted on by the *Jew*, by what the Apostle speakes, *Rom.* 2. *verse* 18. 19. For *he is not a* Jew *who is one outwardly, neither is that Circumcision which is outward in the flesh, but he is a* Jew *which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*

2. They had the Scriptures of God, Rom. 3. 2. *Unto them were committed the Oracles of God*; which indeed the Apostle calls an *advantage*, (in the same place), as it might be a *meanes* to lead them to the knowledge of God, and to the promise of Iesus Christ, but no advantage at all, (as to the mere having them read and opened, and in a generall faith, believing them) as the more to *justifie* them in the sight of God.

3. The Iews were under the *publique service* of God, such as was ordained by God himself, *Rom.* 9. 4, 5.

4. They were for the most part righteous to men and sober, and blameleſſe in the outward man; *Not indeed*

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Now the Reaſons of this point have bin before hinted, namely, that a mere ſober man under Chriſtian priviledges, is no more accepted with Chriſt, nor in any nearer capacity to come to Chriſt, then the greateſt ſinner; becauſe one ſin puts a man under the condemnation of the law, as well as a million of ſins againſt it; one felony condemns a man as well as a thouſand, and the maleſactor muſt dye, by the law, for it. All the good a man doth, will not be *imputed* to him, if he be found a tranſgreſſour in one part of the Law, *Ezek.* 18. 24. All men come ſhort of the glory of God, in the fulfilling of the Law, and he that falls ſhort but in one mile is in as bad a caſe as he that falls ſhort twenty miles; Jeſus Chriſt accepts of no man for his righteouſneſſe but as a ſinner, nothing elſe but a ſinner; ſo that ſtill the caſe of a juſt man, in reference to the Law, is as dangerous as the greateſt ſinner's in the world.

Uſe. A little further to preſſe this; you who are baptiſed, have a generall belief of the Scriptures, are under part of the publique ſervice of God, are juſt and harmleſſe as to men; but yet are under the *power of unbelief* and ſee it not, are not born again of

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the Spirit, are not in Christ Jesus: you who rest satisfied in such a condition, and think your hope for Heaven well-grounded, and will not be beaten off it, I must tell you, and 'tis proved unto your Consciences from the Word of the Lord, that *there's no difference* between you, and the vilest sinners in the Countrey, as to your acceptance with God: Though it be thus with you, yet, as you have been shewed, you may be under the Law, condemned for one transgression: and what can you be more then be condemned? Neither doth all this, as in it self, any more prepare you for Jesus Christ: And therefore let all the Convictions, Arguments, Demonstrations we have produced from the clear Light of the Word of the Lord at last prevail with you, that you who thus *satisfie* your selves, because you are baptized, believe the Scriptures, frequent the service of God, are just and sober, therefore it is well with you, and you will trouble your selves no further in the matter of your salvation, that the estate of your soules is as unsafe and desperate, how secure soever, as the profoundest Drunkard in the Countrey.

Therefore, let this Conviction have force upon your Conscience, that you must come anew to Jesus Christ as *a mere sinner*, having nothing to commend you to him.

Say, from the Light of the Word, Though I have thus satisfied my self, pleas'd my self, in these Duties and outward Priviledges; yet *there's no difference* between me and the vilest sinner, in order to my acceptance with Jesus Christ. Nay, if this Conviction take upon thee, thou wilt say to the glory of God, and thy own confusion; If there be any difference,

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'tis, that thou art the greateſt ſinner, having mocked the Lord, reſted in out-ſide ſervice, dealt hypocritically with the jealous God, offered him abominable ſacrifice, and therefore fit to be abhorred of the Lord for ever: Oh! that this might be the poſture of thy Soul! and ſo thou mayeſt come and lye proſtrate at the feet of Jeſus Chriſt, crying, Oh! no more, no more, a righteous perſon! but a ſinner, a guilty ſinner, a condemned ſinner, a poor, blind, naked ſinner; nothing elſe but a ſinner! Away with all my former confidences; tear them from my heart Lord. Now Lord Jeſus I caſt my ſelf upon thee; Oh! let me creep unto thy bleſſed feet! Oh! I come to thee: not becauſe I am righteous, (for I would abhor my ſelf for ever in the thought of it) but as a poor periſhing ſinner, the worſt of ſinners, an hypocritical ſinner: Oh! that I could take hold of thy *righteouſneſs*, to cover my naked Soul: I expect it onely upon the account of thy *Free-Grace*; Oh Lord I come unto thee, do not, do not, reject me.

And thus have I been endeavouring to lay the ſinner before Jeſus Chriſt in ſuch a poſture; having proved him, under the Law, excuſeleſs in his tranſgreſſing of it, guilty before God, under an impoſſibility of reaching to an acceptance with God, by the beſt keeping of the Law; laboured to beat him off ſuch props and confidences, that the Heart naturally cleaves to, and ſtript him of all, naked as *Adam*, when he had ſinned before the Lord, as *nothing elſe but a ſinner*, which is that I have driven at. I now come to ſpeak of the way of a poor Souls juſtification, and acceptance with God, by Jeſus Chriſt, as the Lord ſhall aſſiſt, to the capacity of the weakeſt.

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ROM. 3. 24.

Being juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt.

I Am now come to open the Goſpel-righteouſneſs, wherein a poor ſinner finds acceptance with God; which in *ver.* 21. of this 3d of the *Romans*, is ſaid to be *now manifeſted*; that is, more fully manifeſted by the Revelation of Jeſus Chriſt in the Goſpel, being witneſsed (before) by the Law and the Prophets, *Even the righteouſneſs of God which is by the Faith of Jeſus Chriſt unto all, and upon all them that believe*, ver. 22. called, the righteouſneſs of God; *namely*, that, whereby God doth onely juſtifie and accept of a ſinner, wrought forth by the obedience of Jeſus Chriſt, and made over and *imputed* to a poor Soul that doth embrace it by *Faith*, whether Jew or Gentile, outwardly righteous or profane: all that ever come to God, muſt come this way, and ſtand before him in this *righteouſneſs*, or periſh for ever: which I ſhall begin to open from, *ver.* 24, 25.

1. Being juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt.
2. Whom God hath ſet forth to be a propitiation through Faith in his bloud &c.

We have endeavoured, in the former Diſcourſe, to

to go along with the Apoſtle, in proving, that by all the Deeds of the Law, all the beſt Obedience that a ſinner can reach unto, he cannot be juſtified before God, neither in part, nor in whole, that your good deeds will not procure pardon, nor poiſe down your ſins, but all, by the Law, equally under condemnation.

Of what importance then is it for poor condemned ſoules to be well acquainted with, and really and practically inveſted in that way of juſtification, that God in infinite wiſdome, mercy, and love, hath ſet forth in the Goſpel, which is [illegible] I now deſign.

The Apoſtles arguing is thus: If all fall ſhort of righteouſneſs, and acceptance with God by their own obedience: If all have ſinned, and come ſhort of the glory of God, then are all, and that equally, condemned: If ſo condemned, then acceptance with God, and juſtification, and remiſſion of ſinnes muſt come in another way: The Riſe and Fountain of which, muſt neceſſarily be Gods free mercy and grace: If made righteous, it muſt be in the *righteouſneſs* of another, wrought forth by *another*: Juſtice muſt be ſatisfied by *another*, a price paid to God for a ſinners redemption by *another*, which is, Jeſus Chriſt, bleſſed for ever.

From the words then, I ſhall firſt lay down this plain Obſervation, *viz.*

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Obſerv. *Gods free mercy and grace is the firſt Fountain of any ſinners ſalvation*; or, *'Tis upon the account of Gods free grace, that any ſinner is ſaved.*

Thus runs the current of the whole Goſpel, the main deſign of the Goſpel being to glorifie the riches of Gods free grace by Jeſus Chriſt: Among many other Scriptures, the Apoſtle doth moſt convincingly diſcourſe in *Rom.* 5. from the 15th to the end: letting the free grace of God unto juſtification, in oppoſition to a ſinners condemnation: *But not as the offence, ſo alſo is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many.* To the ſame import, run the reſt of the verſes, *The free gift of many unto juſtification; much more they which receive abundance of grace, and the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt:* All of *grace*, and of *free-gift*, *abundance of grace*, from firſt to laſt: *That as ſin reigned unto death, ſo might grace reign through righteouſneſs, unto eternal life by Jeſus Chriſt our Lord*, verſ. laſt. So the Apoſtle in that Epiſtle to the *Epheſians*, wherein the Doctrine of grace is bleſſedly given forth, drives all *the ſpiritual bleſſings in heavenly things in Chriſt*, mentioned *Chap.* 1. 3. &c. to this bleſſed *Fountain*, *Chap.* 2. 4. &c. *But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt (for by grace ye are ſaved)* ſo ver. 7. *That in the Ages to come, he might ſhew the exceeding riches of his grace*; and ver. 8. *For by grace ye are ſaved, it is the gift of God.*

Therefore the invitation of the Goſpel to ſinners runs upon this ſcore: Ho, *Every one that thirſteth, come to the Waters of Life*, Iſa. 55. 1. And, *Whoſoever will*

will, let him come to the Water of Life freely, Revel. 22. 17.

I might illuſtrate this in all the particulars of a ſinners ſalvation, God's fore-ordaining and chooſing any to ſalvation, 'twas *to the praiſe of the glory of his grace*, Eph. 1. 5, 6. The gift of his Eternal Son Jeſus Chriſt, from free love and grace, *John* 3. 16. The New Covenant, and all the Promiſes of it, freely given out for his *own Names* ſake, *Ezek.* 36. Effectuall Calling, from free grace, 2 *Tim.* 1. 9. The gift of Faith, actual Juſtification, *Tit.* 3. 7. Sanctification, Perſeverance, Eternal Life and Glory, all flowing from the ſame Fountain of Free-grace: Some Reaſons of the Deſign of the Bleſſed God in this, may be gathered from the Scriptures:

The Free-grace of God is the Fountain of all, in any ſinners ſalvation;

1. Becauſe, *There is nothing in the Creature that may move God to ſave him:* Nothing at all, All we know or do, could not move God to mercy, *Deut.* 7. 7, 8. *The Lord did not ſet his love upon you, becauſe you were more in number then any people, but becauſe he freely loved you*, &c. *Not for your ſake do I do this*, &c. Ezek. 36. 32.

2. As God ſaw nothing in him, ſo the ſinner is *able to bring nothing to God*, to draw out mercy of his own: Therefore, ſaith the Lord, *Iſa.* 55. 1. let him come without his price: As the ſinner loſt all his good, ſo he can procure none anew to bring to God, that may in the leaſt move the heart of God to give out more to him.

3. If it were not all of grace, *then the Creature would have occaſion of boaſting*; but the Lord in infi-

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nite wiſdome, ſo laid the Project of a ſinners Salvation, that no Creature ſhould have the leaſt ground of boaſting: So the Apoſtle having given out the Doctrine of grace in this Scripture we are upon, draws this concluſion, *ver.*27. *Where is boaſting then? It is excluded*, &c. So in the 1 of *Cor.* 1.29. the Holy Ghoſt lays down this as the main ſcope of God in the Goſpel: That, *No Fleſh ſhould glory in his preſence*: Therefore Salvation is all of grace of Free-grace.

4. If it were not ſo, *The glory of God would not be ſo great in the Salvation of a ſinner*: 'Tis now ſo laid, that all might be, *to the praiſe of the glory of his grace*, Epheſ. 1.6. It being the higheſt piece of glory, that the Wiſe and Bleſſed God did ever deſign unto himſelf, that his free, rich, abundant, infinite grace, might be made known in the Salvation of a Sinner: *That he might make known the riches of his glory on the Veſſels of Mercy, which he had afore prepared unto glory*, Rom. 9.23.

Uſe 1. If Gods Free-grace be the Fountain of all in a poor ſinners Salvation, then let it eſtabliſh our judgments in this Doctrine: Therefore God had no reſpect to any fore-ſight of Faith or Works in the Creature; God had no reſpect to the freeneſſe of his Will, for he knew he had none: God had no reſpect to any conditions to be wrought in us; but all he did, and doth, was from abſolute Independing-grace: Nothing moved him but his own Free-grace. The ſame Free-grace that pardons, *gives*, and *workes* all in us; All from the ſame Fountain.

2. If

2. If all be of Free-grace, then there is no meritorious-procuring Cauſe in us, that moves the Lord to mercy: Now the contrary is naturally rooted in our hearts; poor Soules are moſt apt to conceive, that if they can grieve for their ſins, repent, and reform, this will ſure move God to mercy and pardon. A moſt dangerous ſnare, from which a Soul, after much conviction, is hardly wrought off: Now, though God in the way of a Sinners Salvation, hath promiſed to give Repentance, *Act.* 5. 31. and a *Spirit of mourning for ſinne*: yet a poor Soul muſt take heed that he make not this a procuring cauſe of Pardon: Many a Soul ſticks here, before *emptyed* of himſelf, even of his very repenting, and ſo come for grace and mercy, upon the account of the Free-promiſe onely: How many a Sinner might have been ſaved, if he would have been ſaved freely?

3. If God hath ſo laid the Deſign to ſave a Sinner freely, then how great, how juſt is the Condemnation of guilty ſinners that will not haſten in unto it: how could the Lord have laid it more freely then he hath? Oh that any ſinner, for ever condemned to Hell without it, ſhould withſtand it! Why ſinner? Shall the Bleſſed God, that might have much glory in condemning thee to all Eternity, be willing to ſave thee freely; and wilt thou not come and bow unto him, & accept of it? All the contempt of God, in all his Holy Commands, is not like this, to turn the back upon Free-Mercy, Free-Salvation: This will be the Worm that never dyes to any of your Soules that ſhall not come into, and rightly accept of Goſpel-ſalvation, that you might have been ſaved freely, have had grace, remiſſion of ſins, Jeſus Chriſt, the Spi-

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rit, Eternal Life freely, and yet turned your backs upon it? But you may demand, How is it that any ſinner doth ſo? What is it that cauſeth any Soul to forego Free-grace and mercy when held out unto him; that we may beware of ſuch hinderances?

I will therefore ſhew you ſuch Hinderances that keep Soules from accepting of Gods free grace in Jeſus Chriſt, when held out unto them.

1. *Wilful Obſtinacy*, Joh. 5. 40. *Ye will not come unto me, that you might have life: Ye will not*; ſuch is the ſtubbornneſs & rebellion of the heart of a ſinner, that he will not, as we ſpeak, becauſe he will not: to ſuch a height hath ſinne raiſed the heart of the rebellious children of men; for, every natural man, till made ſenſible of unbelief, thinks he hath Power of himſelf, (though he hath not), but his Rebellion lyes in his Will: *I would have gathered you, and ye would not*, Mat. 23. laſt.

2. A ſinner doth not accept of Free-grace, *becauſe he ſtands upon his ſelf-juſtification*, (as we uſe to ſpeak) he will not be perſwaded he hath ſo much need of all Free-grace, as the Goſpel diſcovers; as hath been ſhewed at large; though he hath ſinned, yet alſo he hath obeyed, and ſo he puts one againſt the other, his obedience againſt his ſin, and ſo hopes to get that mercy he hath need of. And upon this ground, more ſinners, even that profeſs the Name of God, do miſs of Heaven, then any other in the World: 'Tis not ſo eaſie a matter to ſubmit to Gods Free-grace alone, as many do imagine: Upon this Snare, many of the Jewiſh Profeſſours of Chriſt fell ſhort; as 'tis clear from

from the Epiſtle to the *Galathians*, and did fruſtrate the grace of God.

3. A ſinner hath a ſecret thought of *making God ſatisfaction*, by his ſorrow and amendment, and ſo makes void the Free-grace of God: 'Tis the eaſieſt thing in the World to put up legal ſorrow and amendment of life to God, as that which may make God amends; yea, to make an *atonement* of every Duty, which is the cloſeſt and moſt deſperate evil of the heart: ſo did the Jew by his ſacrifices and obedience, which cauſed the Lord to pronounce of them, *That his ſoul loathed them*, Iſa. 1.

4. A ſinner doth not ſavingly cloſe with free grace, *from a ſecret pride of heart*, he would not be found ſo poor, and helpleſs, ſo unrighteous & ungracious, as to be beholden to free mercy for all; Many perſons will rather ſtarve then beg, then live upon another mans mercy: 'tis ſo between a ſinner and the Lord, till God humble him, hee'd rather venture Hell then come and acknowledge utter condemnation, nothing but ſin upon him, and ſo ſtoop to free mercy.

5. The ſinner ſtands off from free-grace, *becauſe he will make his own termes*: he will *condition* for his carnall eaſe, his ſelf-intereſt, his boſome luſt, the love of the world, and hopes God will allow him his termes, which he propoſeth to himſelf; and herein he is ruined. Now God hath drawn up the tenour of his free grace in the way of a Covenant, and though there are no conditions left to the creature

ture to make good on his part, by his own power, (for that will easily imply a self-sufficiency in him, and is absolutely derogatory from the grace of God in the Gospel-Covenant,) yet God hath drawn up (as I may so speak) what other good things he will bestow on the subjects of his free grace, Namely, The Law to be new written in their hearts, the gift of the Spirit, Newnesse of heart, with the making good of all those promises, in a degree, that hold forth holinesse and new obedience, which must accompany the free pardon of sins, and make indeed, the free grace of God more glorious; Inasmuch as when he pardons them he will save them from the service of sin, work his Image upon them; bring them to a blessed conformity to himself: which considered aright, sweetens and heightens the free grace of God, and makes the termes of it more blessed; In a word, Mercy and holinesse must go together, A Saviour and Sanctifier, which a sinner from the cursed love of ease and satisfaction to his lusts sticks at, and so comes not up to Gods termes, (which are blessed and holy) and so misseth of grace and mercy for ever, because he chooseth sinne rather then holinesse.

6. Yea a sinner (and I speak all this while of such as pretend to an interest in free mercy) misseth of this grace, *because he takes up the termes of God, in his Covenant of grace, in his own strength*, will repent, and come up to new obedience before he comes to the promise, to the free grace of God for it; which is also a dangerous snare. A sinner's first work, (being convinced as we have opened), is to throw himself

ſelf upon the free grace of God, for all, to give all, to work all, and ſo to follow *God* by vertue of promiſes, of ſuch good and grace as the tenour of the Covenant holds forth; Tis an uſuall thing for poor ſouls firſt to think to convert themſelves, make themſelves holy, and then come to *God*, and Jeſus Chriſt, this is an indirect courſe, Oh! a poor ſoul muſt begin at the fountain of *Gods* free grace, for Chriſt, for pardon, for the Spirit, for converſion, for holineſſe, for all, as held out in promiſes, and then the worke will be ſure and proſper, and nought ſhall hinder it.

7. Sinners fail of this free grace of *God*, from a neglect and ſleighting of it, *Heb.*2.3. *How ſhall you eſcape if you neglect ſo great a ſalvation?* Sinners do hear that, though they are ſinners and condemned, in a damnable eſtate, yet Jeſus Chriſt will ſave them; if they will come unto him, fit them for heaven, and do it himſelf for them, and in them: yet, through a deſperate folly, ſecurity, and careleſs temper, the heart being in a dead ſleep, they wretchedly neglect it.

8. From the power of unbelief, which they are under, and ſee it not.

Thus have I ſhew'd thoſe ſpeciall hinderances that cauſe poor ſouls that hear of *Goſpel*-grace to withſtand it, and for ever to miſſe of it.

Oh that this word of the Lord, might find you out, and might be as a glaſſe to ſhew you your own hearts; you who by a willfull obſtinacy, have withſtood the *Goſpell*-calls hitherto, Oh! now fall down before the Lord, and cry, I yeeld, I yeeld, thou bleſſed *God*, thy patience, thy freeſt grace hath over-

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come me; Lord take away a rebellious obstinate heart from me: Ah Lord! Thou hast waited to be gracious; and Christ, and Mercy, and Heaven have been offered to so vile a Wretch freely: Now, Lord, I throw my self at thy feet, a thousand Hells are too good for me: but if grace, infinite grace, be free, there's yet hope for me. If there be not grace enough in Heaven for me, let me go to the depth of Hell: but, Lord, I take hold of thee, I desire to do it. Oh, do thou take hold of me, and I shall not perish.

You who have stood upon your terms, and hoped you had Righteousness enough to cover you, and *God* would look upon that, and not upon your sin, you are the most abominable in God's sight: you, who secretly in your hearts think your sorrowing and reforming, makes God amends: you who have wrapt your selves in these Cobwebs, and through pride of heart, will not lay them down; Oh! if thou wilt have mercy, thou must have all in a way of mercy and grace; all freely, or nothing at all: see all thy righteousness made void by one sin against the Law, and therefore cursed and condemned by it; therefore thou hast no Plea but free mercy and grace: Oh lay down all thy other Pleas, they will never be heard in Heaven! and now cry out, Oh 'tis of grace! proud selfish Wretch that I have been; 'tis all of free grace, if ever I am saved: If God cannot pardon freely, bestow Jesus Christ freely, I am undone for ever: Oh the wicked castings of my heart this way and that way! Oh there's nothing, nothing, but infinite mis-ry to move mercy! All my goodness is an accursed thing, as from my self: there's an infinite Fountain

Fountain of ſin and ſelf-righteouſneſs in men: Oh could I come to an infinite Fountain of grace! Thus thou wilt come to God, when he ſhall ſmite thy heart. Which now look up unto him to do.

You who have been making your own terms of eaſe, and luſts, and world; Oh render up your hearts to the gracious, bleſſed, holy terms, that God propoſeth: Why ſhould'ſt thou not be willing to be made holy? Why ſhould not the Lord rather rule thee, then ſin and the Devil? What more beautiful and glorious then the Image of God? Oh accept of holineſs with mercy, through the Lord Jeſus Chriſt! Come unto him for both; be willing to be ſet apart for God, a Veſſel purged and ſanctified for his uſe, and thou ſhalt behold the face of God ſhining upon thee; and whatever is laid up in Chriſt, in Promiſes, in Heaven and glory, ſhall be thine.

You who have thought to make your ſelves holy, and then come to Chriſt to be juſtified: be convinced of your great errour, and now come as ſinners to Jeſus Chriſt to be juſtified and ſanctified in him, and ſee all grace laid up in Jeſus Chriſt for ſuch as come unto him. Say, Oh bleſſed Lord Jeſus, I cannot fit my ſelf for thee! If thou canſt not accept me as a poor undone helpleſs ſinner coming unto thee, I never expect a bleſſing from thee.

And you who have ſleighted this free, and rich, and glorious grace, ſee what you have done, and be abaſed for it: ſee how you caſt back mercy upon the face of God, who would freely be reconciled with you, paſs by all the grievous injuries you have done him, enter into a Covenant with you, beſtow his Chriſt upon you, fit you for communion with himſelf

here, and for ever: and all this you have sleighted, and yet must unavoidably be for ever damned without it! Sinner, who can plead for thee, when thou shalt go on to despise, neglect, sleight such grace? To Hell, without pitty of God, Angels, or Men, when freest mercy and grace shall be sleighted.

I do therefore stand this day in the Name of Jesus Christ, to acquaint you, that he will save you freely if you will come unto him, be your sins what they will, so you come not as righteous, but as sinners to him; so you take his Righteousness to cover you, and his Spirit of grace to unite you to him, and make you holy, and will give up your selves unto him: All which he will help, if you will come and cry to him; yea, if you cannot come, he will draw you: if you are unwilling, he will make you willing: if you have no heart, he will *give you heart*: What more? Wretched man or woman, that shall stand off one moment longer! Is not Hell too good for thee, if thou shalt now turn thy back upon such grace? Let me have your Answers this day: Let me know that sinner that will go home resolved to be as *careless* as he formerly hath been, as well-opinioned of himself, as much resolved against Holiness, as thoughtless of being damned, if he with-stand the Lord in his Free-grace one day more? Oh! Will not your hearts thirre? dead, stupid soules! Shall God's Free-grace, his Christ, go a begging this day, and will not a sinner come up to his terms? Old sinners, that are going into the grave and Hell too, will not you accept of Free-grace, of Christ, the Spirit, this day? that are upon the brink of the grave and everlasting burnings, and have many a thousand sins yet unpardoned? Is

all

all this nothing to you? but rest in a blind hope of mercy, without coming to Jesus Christ, without care of being made holy, and fit for Heaven: Oh you have been fast asleep in sin, deceived by your own hearts, abused by the Devil fourty, fifty, sixty years, Is't not time for you to bethink your selves, to go and cry to the Blessed God; Oh! grace, pardon, Christ, Heaven upon any terms! My righteousness I have trusted in, are poor Cobwebs, my Confidences vain: Oh! for a drop of free-mercy and grace, from that Ocean that is in God, and 'twere better then all I have done for Heaven yet: Oh Lord! Now, now, I come to thee; Is there free-mercy and grace for one that hath sleighted it? Yea, though thou hast gone on frowardly in thy own heart, yet he can heal thee, *Isa.* 57.17, 18.

And you that are younger, 'tis a desperate thing now in times of Gospel-Light, when it glares upon your faces, to shut your eyes, to go on in the way of your own hearts, to sleight Gospel-grace, to harden your selves, and cry; Hereafter, hereafter. Alas! thou knowest not what shall be on the morrow; the Thread of thy Life is quickly cut with a stroke from God. Beside, to go on long from year to year, against the loud and frequent Call of Jesus Christ, against Convictions, that thou shouldest do otherwise, is the way to be given up to utter hardness, and the Lord to move upon thy heart no more. There's a day of grace to every Soul, which if he suffer to set and go down upon him, he is irrecoverably lost for ever; Look to it, you younger men and maidens, that have yet no work upon you; that are the same you were; under the means you have lived; that have not the

Spirit of grace and mourning upon you, when others are praying and wrastling with the Lord, and taking the Kingdom of Heaven by violence. Oh up, and be stirring, the day of grace hath shined long upon you; Hold out no longer, *Come, come, come,* you careless Sons and Daughters, and the way is open to you; the door of Free-grace is open, Christs Arms are open; you may be saved and blessed for ever, if you come in, now you are invited; I can take no excuse: *Come,* or say, I am resolved for Hell, and to venture the utmost in the condition I am in: Oh bold and fearless Atheist! What shall I say to thee, if that be thy Resolution? But I cannot be so answered: Say, you sinners, as if I should name you; Are you for Heaven, or Hell; for Free-grace, or your own patcht-up Righteousness; for Carnal ease, or any Pains for Heaven; for your Lusts, or for Holiness; for Jesus Christ, or the Devil? Let thy Heart answer in good earnest this day.

Now shall I, at last, have this Answer: Hold! I am resolved for the Free-grace of God; for the Lord Jesus Christ: If all the sinners in the Congregation, yea in the World, should turn their backs upon him; The Word of the Lord hath overcome, Oh Lord Jesus, may I come, such a Wretch as I, come! Yea, saith the Lord Jesus, *Rev.* 22. 17. *Whosoever will, let him come.* Grace is as free as ever it was: Say then, Oh Lord, I come, draw me, and I will come: Into the Arms of Free-grace I throw my self: my Righteousness is an abominable thing: Ah! a Christ upon any tearms: Oh let, let me creep unto thy Blessed Feet; let me have the Lowest-Room in thy Heart: Take what way thou wilt to purge me, so

I may

I may but get well unto thee. Now Lord, as much Holineſs as thou wilt; let thy precious bloud waſh me all over. Well! go thus, and acquaint the Lord Jeſus with it from day to day: Wait, he will ſpeak to thee: love to hear more from him, and of him, in his Goſpel, and thou biddeſt fair for Heaven; yea, there will preſently be joy in Heaven for thee.

In a word, I proteſt againſt you, in the Name and Authority of God, and the Lord Ieſus Chriſt, who hath ſent me, if you ſhall withſtand the grace of God in Jeſus Chriſt, freely, moſt freely offered you, I ſhall be a Witneſs againſt you; and if any ſinners in the World ſhall be certainly damned, you are they, who neglect this great Salvation: 'Tis come to this, I would, ſaith Jeſus Chriſt, and ye will not. What ado to have a ſinner that's ſinking to Hell, to come to the Lord Jeſus Chriſt to be freely ſaved? What ſhould a guilty ſinner do, but come to a free Saviour to be ſaved, and accept of his tearms (which are ſo bleſſed) with a thouſand hearts if he had them? Now ſay, how am I ſtraitned, till I get to him; I would go and weep my heart out to him, had I a heart to do it.

Now I leave what hath been ſpoken to the good pleaſure of God, and the work of his Power, who is able to ſend away every Soul trembling, and reſigning up themſelvs to him.

Only a word to any poor humbled doubting ſoul, that thinks infinitely well of all this, but ſaith in his heart; All this grace is too good for me, I have ſinned againſt it, and ſleighted it; I fear, whether ever I may be accepted. Oh remember and conſider, that *Grace* were not *Grace*, if 'twere no *free*:

God *can* save a sinner *freely*; that's enough to stay thee: yea, though thou hast slighted grace, (as where is the Saint but did so? before effectually called,) yea God *will* save a sinner freely, that will come by Jesus Christ unto him. *He will:* What would'st have more? Do not stand reasoning thus: but, If thou art a sinner undone without him, cast off from thy own Confidences; go to him, in the Name of God, and believe him upon his own word: say, I take thee, Blessed Lord, upon thy own word: Thou sayest, *Whosoever will, let him come:* and, Lord, therefore I come: I durst not come, were I not invited freely: and if I must be saved freely, if ever, then thou art to bestow all, work all, begin and perfect all: Oh blessed Lord, I come unto thee for it; go and do thus, and thou shalt be comforted, and rejoyce in his Salvation.

I might also here press blessed Souls, who have been drawn to Jesus Christ, and overcome by Free-grace to do it, to live in the admiration of that grace, and to be low, and poor, and empty in your selves, in the abundant sense of it all your days: Let your enjoyments and attainments be what they will, be it known unto you, that by grace ye are saved; and you had, and have as much need of it, as any sinner in the World: God's Design, in saving you, was to glorifie Grace; and it must be your Design also here, and for ever.

Having thus opened, in some measure, the grace of God to be the Fountain of a sinner's Salvation, I shall now proceed to discover the way of the conveyance of this grace, which is by Jesus Christ: (being justified freely by his grace, through the Redemption

prion that is in Jesus Christ) though God resolved to bestow grace upon such as shall be saved freely; yet in a way of his own most wise and blessed Designing, by his Eternal Son Jesus Christ, to whom this Dispensation of Grace was committed; which I shall further open in this Doctrine: Namely,

Doct. All that Grace and Mercy which GOD gives out freely to sinners, is conveyed to them by his Eternal Son Jesus Christ.

I might be abundant in the proof of this: See in that 5th of the *Rom. v.*17.21. —— *Much more they which receive abundance of Grace, and of the gift of Righteousness, shall reign in life by one Jesus Christ.* And vers. 21. *That as sinne hath reigned unto death, even so might Grace reign through Righteousness unto Eternal Life by Jesus Christ our Lord:* All the grace that should reign unto Life is given out by one *Jesus Christ*: *The Law was given by* Moses; *but Grace and Truth came by Jesus Christ*, Joh.1.17. All the Treasures of Grace were laid up in him; and therefore he saith of himself, *Matth.*11.27. *All things are delivered unto me of my Father, and none can come unto the Father but by me*; which he makes as the great Argument why sinners should come unto him, *vers.* 28. Now so far as the Lord hath revealed the wise and holy Counsels of his heart in his Word unto us, let us inquire into the Reasons why he took such a way to give all his grace to the children of men.

Reason 1. The first is this, That as mankind lost all in the Fall of the first *Adam*, as he was a publique person, representing all that came of him; so it was the wisdome of God in the recovery of lost-man to

bring forth another person that should be fully stockt with grace and righteousness, as a publique person to represent all the Elect unto the Father: upon which account Jesus Christ is called the *Second Adam*, 1 *Cor.* 15. And the Apostle sets the first *Adam* in his offence unto Death, and the grace and Righteousness of Iesus Christ, as the second *Adam*, one against the other, *Rom.* 5. 15, 16, &c. *For as by one mans disobedience, many were made sinners; so by the obedience of one, shall many be made righteous:* And so the Apostle sets the Life, Grace, Righteousnesse, of Iesus Christ, as the *Second Adam*, against the Death, Condemnation, Disobedience of the first man that sinned, in the 7 last Verses of that Chapter. And herein the Wisdome of the Father is most excellently set forth, and the ground of Consolation to Believers laid upon a most sure Foundation; That whatsoever they lost in the *First Adam*, they recover with *much more* abundance in Iesus Christ; for so the Apostle hath [that *much more*] in the Scripture mentioned, three or four times; that Saints may see how abundantly compleat they are in Christ.

Reas. 2. All grace is conveyed by Iesus Christ, because there needed a person to stand between GOD and Sinners, as a *Mediatour* to work forth Reconciliation between them. Now who was meet but the Lord Iesus Christ to undertake this? He being the Eternal Son of God, equal with God, was near unto God. A mere Creature was infinitely unfit for such an undertaking: And he being also the Son of man, cloathed in the nature of man; he thus partaking of the nature of God, who was to be appeased; and of the Nature of Man, who was to be reconciled, he became

came a most meet Undertaker of so glorious a *Work*; Whence he hath that blessed Title given him of *Mediatour*: *Jesus the Mediatour of a New Covenant*, Heb. 12.24. *There is one God, and one Mediatour between God and Man, the Man Christ Jesus*, 1 Tim. 2.5.

3. God resolved, that his blessed Son Jesus Christ should have the *honour* in this blessed Transaction, to convey his grace to lost Sinners, *Iam.* 5.22, 23. *That all men should honour the Son*: So the Apostle fully, *Col.* 1.16, 17, 18, 19, 20. *All things were for him*; And, *that in all things he might have the preheminence*, &c. *For by him, and to him, and for him are all things.* This honour the Father committed to the Son, to bring about this great Contrivance of bringing Man back again unto God.

4. God letting out his Grace by Jesus Christ, renders his love more *abundant* and *acceptable* to poor sinners, *Ioh.* 3.16. *God so loved the World, that he gave his onely begotten Son*, &c. So loved it, that he could not give forth a greater manifestation of his love. Now the Father purposed to render his love to sinners, by the gift of his Son, most full and glorious; and therefore gave him out of his Bosome, and all the Riches of his Love and Grace by him.

5. This way of the Father's dispensation of grace by his Son Jesus Christ, hath rendered the grace of God most *sure and unchangeable* to his own. The Covenant of Grace being now establisht between the Father and Jesus Christ; Jesus Christ being the Undertaker in it for all the Father gave him; it is certainly founded upon a sure Bottome: This was the Father's Promise, *Isa.* 42.6. —— *I will give him for a*

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Covenant to the People. Iesus Christ, as a common person, did represent all the Elect in the Covenant, as the first *Adam* in the first Covenant, did represent all his; and Iesus Christ did undertake to bring them to God, to bring them into the Covenant, and so to estate them in all the grace, and mercy, and blessing of it: Therefore the mercies of the Covenant are stiled, *The sure mercies of David*, Isa. 55.3. As a Type of Iesus Christ, coming of the Seed of *David*: wherein is set forth the excellency of the New Covenant, the whole Transaction of it intrusted in the hands of Jesus Christ; and therefore not one drop of the mercy of it, can ever fail those that are taken into it.

6. By the giving forth of Jesus Christ the whole of Gospel-Salvation is rendered more glorious; The Wisdome, Justice, Holiness of God, as well as mercy and love do shine forth in Jesus Christ: And therefore the Gospel-mystery is styled, *The manifold Wisdome of God*, Ephes. 3.10. Every Attribute of God is glorified in the giving out of Jesus Christ.

7. Yea, had not God taken this way of making out himself by Jesus Christ, the World had dwelt in gross darkness of him: Therefore Jesus Christ is styled, *The Image of the Invisible God*, Col. 1.15. *The express Image of the Father*; *The brightness of his glory*, Heb. 1. And in 2 *Cor.* 2.6. *The light of the knowledge of the glory of God*, is said, *to shine in the face of Jesus Christ*. The Creation is but a dark shadow of the glory of *God*, as to what is revealed of *God* in the manifestation of *Jesus Christ*. There are the *Footsteps* of *God* in the Creatures: but his Character and Image in his Blessed Son *Jesus Christ*.

8. There could not have been access to *God*, but by Je-

Jesus Christ; for through him, we both have access by one Spirit unto the Father, Eph. 1. 18. How could polluted Dust draw nigh to the absolute majesty and glory of *God*, had not he let forth himself in *Jesus Christ*, as in our own Nature, and so makes way for a poor sinner to come before him.

9. Had *God* let forth mercy to sinners, and not given out his Son *Jesus Christ: His justice must have been violated*, which is the main of all. The word of the Lord was absolute; *In the day that thou eatest thereof, thou shalt dye*, *Gen.* 2. 17. which was meant of the Eternal Death of the Soul in its separation from the life of *God*; as is clear in *Rom.* 5. last. where grace unto eternal life by *Jesus Christ*, is put in opposition to that death which was by sin, which must therefore needs be meant of Eternal Death. So *Rom.* 6. *ver.* last. Now this Death must be executed upon all the Posterity of *Adam*, or else *God* must take some other way to satisfie his justice, he will save the sinner; which was upon his own son Jesus Christ; as will further be evidenced in the following Discourse.

10. The *Blessed God* took this way of letting out himself, his grace by Jesus Christ, that thereby *Saints might have union with him*, which was a holy design of the Father in saving them; — *That they may be one in us*, Ioh. 17. 21. The deepest and most unconceivable mystery in our Salvation: Now Iesus Christ, as the Eternal Son of *God*, taking upon him our natures, we became capable of being united to him, through the Spirit, and made one with the humane nature of Christ, whereby we are also united to the *God-head*, and so become one with the Father and the Son, which is the top of the Saints perfection.

Now

Uſe 1. Now what hath bin ſaid, as to the grounds and reaſons of God, in given out his eternall Son, and letting forth all grace by him, may ſerve to acquaint us with this rich and glorious Myſtery, as it is ſtyled, *Col.* 1. 27. Namely, *God reconciling the word by Jeſus Chriſt*, letting forth the knowledge of himſelf: glorifying all his Attributes, makipg ſuch diſcoveries of his glory, providing ſuch a way of Mediation, ſuch a glorious Mediator, laying the bleſſed project of a ſinner's glorious ſalvation ſo ſure, rendring his love ſo acceptable and glorious, making way for free acceſſe unto himſelf, and how we might become one with him; Oh! the depths of the wiſdome and love of God; which of them may we admire moſt? well may Angels pry into this holy Myſtery, well may it be the aſtoniſhment of Heaven and Earth, of the whole Creation; How much more of a ſinner, for whoſe ſake it was thus ordered! Oh: that we might fall upon our faces, and adore the wiſdom and grace of God, in ſuch a contrivance as this, Oh! unmeaſurable goodneſſe! unfathomed wiſdom! Eternity is but enough to admire it! To behold God in Chriſt, will be the viſion which the ſouls of bleſſed Saints, will be wrapt up into, to all eternity.

2. Oh! therefore what infinite mercy is it to be brought forth in new Teſtament-times, when the Myſtery, hid in God, hid from ages, *kept ſecret ſince the word began*, 1 *Cor.* 16. 25. is brought to light, and ſparkling upon the darkneſſe of the world; when the glory of God is riſen upon the world: Now, If *this Goſpel be hid, tis hid to them that are loſt*, 2 *Cor.* 4. 3. Woe unto them that cloſe their eyes, when the light ſhines round about them; Oh! you that

that yet sit in darkneſſe and the ſhaddow of death, Ariſe, Awake, look up, that Goſpel-light may ſhine into you; Oh cry, & wait that your eyes may be opened to behold God coming forth, in the Revelation of Jeſus Chriſt in the glorious Goſpel, waite for the ſpirit, and that the Goſpel in the preaching of it, may become *the miniſtration of the Spirit*, 2 Cor. 3. 8. Oh! guilty world, that ſo ſlight the knowledge of Jeſus Chriſt, and contemn the Miniſtration of it; woe unto them.

3. If God doth let forth no grace and mercy but by Jeſus Chriſt; It may ſerve to *unbottom poor ſouls* from a generall carnall hope of mercy, not being acquainted with the way of grace by Jeſus Chriſt, nor coming as loſt ſinners in themſelves to be found in Chriſt, and juſtified by Jeſus Chriſt: this they utterly neglect, having an empty notion of Chriſts dying, but know not for what? and upon what grounds, and how a ſinner gets to God by him, Oh! let this reprove you for this groſſe and damnable neglect, and convince you that all your pretended hopes of mercy will vaniſh, unleſs you learn the knowledge of Jeſus Chriſt.

4. And therefore, If no way to the Father, no intereſt in mercy, no acceſſe to God but by Jeſus Chriſt; Let it ſerve to teach poor ignorant ſinners, yea all of us, how to get to God, to mercy, into his Covenant, Oh! No way but by Jeſus Chriſt; Oh! I can never come to the preſence of Gods Majeſty, but by Jeſus Chriſt, who is appointed Mediator to bring a poor ſinner to himſelf, to make way for him into the preſence of God, to conveigh mercy and grace to a poor ſinner, Oh, ſay, that I could

I could acquaint my self with Jesus Christ, take hold of his skirts, and he will bring me into the favour, love, covenant, vision, union of God; This is the *way* for a sinner to come unto him, *Joh.* 14. 6.

5. Let it call upon Saints, that know Jesus Christ in the Spirit, that they do not grow *strangers* to him, that they *neglect* not Jesus Christ; Oh! Neglect him not in his blessed Mediation, grace, love, fellowship, appearance, ordinances; 'Tis a grievious thing, and very apt are Saints to it, to neglect Jesus Christ; Oh! still know and consider, that as your accesse to God was by him at first, so it is still; His Mediation for you, his love and grace and fellowship is as good as ever, as precious as it ever was; Therefore have high and precious thoughts of him, of your blessed accesse to God by Jesus Christ.

The next thing that I come to open is, how Jesus Christ wrought forth salvation and justification for a sinner, so that [the free grace of God might by him be freely let out upon a sinner, Namely, the work of his *Redemption*, [*through the redemption that is in Jesus Christ*, verse 24.]

I shall not insist upon the many difficulties, that the wisdome of the flesh hath started about the *word*, or *worke* of our Redemption; but endeavour as I have promised to give it out, in a plain Scripturall practicall manner, for the use of poor sinners.

Redemption signifies a deliverance from captivity, by a price or ranlome laid down.

Man had sin'd himself into captivity, and a just condemnation; God from his own free mercy, was willing he should be set at liberty; but this should

not

not be done but by a *price* or *ransome* being paid to God, which was the intervening *death* of Jesus Christ, who being the eternal Son of God, came down from Heaven, took upon him the nature of man, was willing to stand in the room of sinners, bearing their sins in the undergoing the punishment for them, whereby God *laid upon* Jesus Christ *the iniquities of all*, that shall be saved, *Esay* 53. 6, proceeded against him, as if he had bin the sinner; in a way of Justice, executed his wrath upon him; Thus he is said to dye *for* the sins of his own, 2 *Cor.* 5. 15. *Heb.* 9. 15. and to give himself *for* us, and to give his life a ransome *for* many, which death of Jesus Christ is styled an *expiatory sacrifice*, *an atonement and propitiation*, All which do imply, that by the death of Jesus Christ *satisfaction* was made to the infinite Justice, of God, as if the sinners, that are saved by it, had suffered the utmost of divine Justice in their own persons; Thus much may serve briefly, to open the nature of Christs redemption.

The Doctrine I shall lay down from the words will be this.

Doct. To the Salvation and Justification of a sinner (in order to Gods letting out his free grace upon him,) there was required the death of Jesus Christ, as a price laid down, to the justice of God for his redemption.

I might urge many more texts, besides what have bin named, As 1 *Pet.* 1. 18. 19.—*redeemed, not with silver and gold*, &c. *but with the precious blood of Jesus Christ*, Ephes. 1. 7. Col. 1. 14. *In whom we have redemption through his blood, even the forgivenesse of our sins*; This was it which was typified by all the

the ſacrifices in the Old Teſtament-diſpenſation, as in the Epiſtle to the *Hebr.* at large; ſpecially in the 9th *Chapter*, *verſe* 12, 13, 14, 22. —— *And almoſt all things are by the law purged with blood, and without ſhedding of blood is no remiſſion.*

From hence the reaſons of divine wiſdome, thus proceeding, ſo farre as revealed in the word, will be clear.

Reaſons 1. That the *Juſtice* of God might be glorified in the ſalvation of ſinners, as well as *mercy*, Now there being *atonement* made to *Juſtice* by the *death* of Jeſus Chriſt, the Righteouſneſſe of God hath a ſhare in the glory of mans ſalvation with the Grace and mercy of *God*.

2. The *purity* and *holineſſe* of *Gods juſtice* did require it, which being violated, by the ſin of man, it was moſt equall that ſatisfaction be made, which no mere creature was able to do, and therefore the eternall Son of God, bleſſed for ever, was appointed of the Father to it: therefore 'tis ſaid *verſe* 25. of this 3d of the *Rom.* —— *That He might be juſt, and the juſtifier of them that believe in Ieſus*, given as a reaſon of Gods ſetting forth his Son to be a *propitiation*.

3. The expreſſe word of the Lord did require it, who *pronounced* to all mankind in *Adam*, that the tranſgreſſour ſhould *ſurely dye*, *Gen.* 2. 17. Therefore upon his tranſgreſſion, the ſinner muſt either dye in his own perſon, or another in his ſtead, which God in his infinite wiſdome might order as he pleas'd; Now God being willing to glorifie his mercy, choſe to lay this puniſhment on his own Son Jeſus Chriſt, and not on the condemned ſinner, which Jeſus Chriſt

Chriſt alſo voluntarily undertaking, the word of the Lord was fully made good, and Jeſus Chriſt dying for the ſinner, (being made a curſe for him,) 'twas all one as if the ſinner himſelf had dyed.

4. God gave out a holy and righteous Law, written in the heart of *Adam*; which Law was *juſt*, and *holy*, and *good*, *Rom.* 7. Now this Law being broken, God would not diſpence with it, in ſhewing mercy to the ſinner, unleſſe his Law was *ſatisfied*, which Jeſus Chriſt undertook; Rom. 8. 3. *For what the Law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh and for ſin condemned ſin in the fleſh, that the righteouſneſſe of the Law might fulfill'd in us*, &c. Gal. 4. 4. *But when the fulneſſe of the time was come, God ſent forth his Son, made of a woman, made under the Law; to redeem them that were under the Law*, &c. So that the Law was fullfilled by Ieſus Chriſt, as if the ſinner had kept it fully in his own perſon, by Chriſt's becoming *obedient* to the death of the Croſſe, and ſo ſuffering the puniſhment of the Law; (ſtill in the ſtead and name in the ſinner) and by his keeping the Law, in the pure originall righteouſneſſe of his nature, 2 *Cor.* 5. 21. and *Heb.* 7. 26, 27. and by his actuall obedience to it, in the *perfect* obſerving of it, Rom. 5. 19. *For as by one mans diſobedience, many were made ſinners, ſo by the obedience of one many were made righteous*; Namely, by the *obedience* of Ieſus Chriſt, which he gave unto the Law; Now all ſinners being condemned by the Law, the Law could not remit them, till it was ſatisfied, it call'd for *puniſhment*, and *full obedience*, which Ieſus Chriſt gave unto it.

5. God could not so *freely* (to speak after the manner of men) let out grace and mercy, unlesse such satisfaction had bin given by Iesus Christ: now it can come easily, delightfully, chearfully from the righteous and gracious God, seeing his justice will not plead against it, but for it, being blessedly satisfied, and Iesus Christ by his death did fully *merit* it and *deserve* it at the hands of God, and laid down as much as God in infinite justice would require, therefore tis now as well *justice* as *mercy* for God to remit a sinner that comes to God by Iesus Christ, 1 Iohn 1. 7. *God is just to forgive us our sins.*

Now, hereupon, God having *ordained* and *accepted* of such a way of *atonement*, his justice glorified, and satisfied, his word (that the sinner should dye,) made good, his Law to the utmost satisfied; what remaines, but that the blessed God can remit the *bondage*, *guilt*, *condemnation* of the sinner, having thus accepted of satisfaction? what remaines but that he should pronounce, as he doth, Iob 33. 24. *Deliver him, for I have found a ransome*; God can now pardon the sinner that comes believingly by Iesus Christ to him for it, without any regreat, his justice shall be glorified by it, as well as his mercy; God hath charg'd all upon another, and accepted of full payment, call'd himself to witnesse of it, and will never repent of it;

Object. If any should Object, Wherein is *free grace* glorified, if God have received full satisfaction to his justice?

Answ. I answer,

1. 'Twas infinite free grace for God to *give* out his blessed Son Iesus Christ, when there was *no obligation*

ligation upon him; he gave him and sent him freely, *John* 3.16. from his own free love; therefore there's a world of free grace in mans salvation.

2. 'Twas infinite grace towards the sinner, *to accept of satisfaction by a Surety*, Heb. 5. and not on the sinner, the party offending, himself; what abundant grace, and love, to lay the sins and guilt upon another, specially the onely Son of his bosome, who was without all sinne, 2 *Cor.* 5.21. and not to condemn the poor helpless sinner for ever.

3. 'Twas infinite free grace for *God himself to contrive the way, of such a Redemption*: had it bin left to sinfull man to have found out a way, how justice might be satisfied, he could never have done it; It could never have entred into the heart of Man or Angels, to have offered to God a satisfactory way for the making up of his wronged justice, but he must have perished for ever; therefore this is a world of grace.

4. The Father was at Liberty, to *impute* this Redemption of Christ to whom he would, to this sinner and not to another, *Rom.* 9. *He will have mercy, on whom he will have mercy*, &c. So that 'tis indeed a *debt* to Christ; but all of free mercy and grace, to any Sinner that is saved.

Use 1. If then Salvation & remission of sins came in this way, by the death & blood of Iesus Christ, then it may discover to us the infinite hatred that God bears to sin, that, to make expiation & atonement to his justice, there could no sacrifice be found, but the death of his eternall Son Iesus Christ; Oh! that ever a sin-

per should delight in that, which the holy God so much hates and abhorres?

2. Let it be for convincement to poor sinners *of the infinite necessity* of this way of *Redemption* by Iesus Christ, in layin; down his life to satisfie the justice of *God*, and of getting their part in it; you have heard the case of a sinner, condemn'd by the Law, liable to eternall death, subject to the rigour of divine justice, no way able or in a Capacity to make satisfaction to *God*, mercy as it were bound up by justice, Oh! therefore what necessity of a Mediator, of a Redeemer, to work forth deliverance, to lay down a ransome for sinners, dye and undergo the curse and wrath of the great and dreadfull *God*, fullfill the Law, make satisfaction to the wronged justice of *God* to the utmost; this Iesus Christ hath done for miserable sinners that will come to him. Now, the most of poor souls, have but a notion of Christs dying, but know not what is meant by *Christ dying for me*, though sometimes in their mouths; Oh! sinner for Christ to dye for thee, (if thou getteſt a part in his death) is to undergo the punishment and curse and death that thy soul was liable to, which otherwise must have come upon thee to the utmost, it was to be made sin and curse for thee, to bear thy sins, and stand in them; Oh! that thou couldst really be convinced of *the necessity of this Redemption*, that thou couldst never come to *God* without it, and therefore to get thy poor soul stated in it!

3. If *satisfaction* to *Gods* justice can onely be by the blood of Iesus Christ, then let me again presse you, that you take heed of performing your duties and repen-

repentings as if thereby you did *ſatisfie* and *pacifie* God for the ſin of your ſouls. This is the moſt dangerous ſnare upon poor ſouls, that though they have ſinned, yet they hope God will be pacified with ſome praying, and ſorrowing, and amendement: now, though this ſhall be in a ſpirituall manner, upon every pardoned ſinner, and tis a capacity *God* puts the ſinner into, when he applyes the death of his Son, and ſo gives out mercy and pardon, yet you muſt moſt carefully take heed, that you offer not up ſuch duties, as if they did make *God* amends, and pacifie him for your ſins; but look above and beyond them, as if they were not, and ſo to caſt your eye to the great ſacrifice of the blood of Jeſus Chriſt, which *Alone* makes atonement to *God*, and makes way for a poor ſinner to come to him.

4. That as ſinners would learn the bleſſed Myſtery of this Redemption, and the neceſſity of it, and how it makes atonement, merits mercy and pardon, procures peace and reconciliation with *God*, ſo they would come and *accept* of it, and fall down before the righteous *God*, and *plead* it to him; Thou haſt heard the way of *Gods* letting out mercy to ſinners, and no mercy but in that way, but by juſtice being ſatisfied by the death and blood of Jeſus Chriſt, whereby he becomes the Saviour of ſinners; Now this bloud is offered up to *God*, the price is paid and accepted with *God*, and in the Goſpel of *God* tis revealed and preacht to the guilty world, and tis *freely offered* to any poor ſinner, that will come and accept of it, and make claim to it, and plead for mercy and forgiveneſſe upon the account of it, and will come to the *termes* of it, which is to

be accepted and pardoned alone by vertue of it, to be waſhed and ſanctified, and actually deliver'd not onely from the guilt and condemnation of ſin, but the power and reign and pollution of it.

Oh Sinner! be awakened and ſtirred up by the word of the Lord, to get actuall deliverance from the *guilt, bondage, reign, ſervice*, of thy ſin; go and cry to *God*, offer him up the blood of his own eternall Son, tell him thou ſeeſt he may let out juſtice upon thee to deſtroy thee, and damn thee for ever, of thy ſelf thou haſt no plea againſt it; But aske the bleſſed *God*, if it may not be more glory to him, and his grace & mercy glorified by it, if he will accept of ſatisfaction by his own Son Jeſus Chriſt; plead to him, that thou heareſt he dyed in the room of guilty condemned ſinners, *ſuch as thou art, ungodly, Rom.* 5.6. yea tell him, with an humble adoration of his mercy and love in it, that thou heareſt in his bleſſed Goſpel, that 'tis offered to any ſinner that will come and accept it, and that 'tis proclaimed from heaven, that theres *ſatisfaction* made by the blood of a Ieſus, for the greateſt ſinner, ſuch as thou art, Oh! cry unto him, that therefore thou comeſt and beggſt to be heard in thy plea, and that it may be entred in Heaven, that thou comeſt for all the ends of his death; thou art weary of the ſervice of thy luſts, and the pollution of thy nature, and therefore thou wouldſt have thy nature cleanſed, thy conſcience purged, all which thou findeſt the blood of Jeſus Chriſt is able to do; yea tell him, and plead it with ſome humble boldneſſe, that thou art acquainted that Jeſus Chriſt prayes in Heaven, for ſuch ſinners that come and plead his blood to thee, and that he

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is heard in what he prayes, and that therefore forgiveneſſe muſt be had; yea, ſay, thou will hold on thy plea, thou haſt no other, and art reſolved againſt any other: If thou ſhalt to Hell pleading the bloud of a Saviour, be it ſo, but I am reſolved to plead it to the utmoſt; yea, tell him, & cry to him that it cannot *repent* him, that he hath ordained the ſacrifice of the bloud of his own Son, and therefore why ſhouldſt thou be rejected? Yea, Come to this iſſue, through the Spirit of faith upon thee, that if it can be that a ſinner crying out for pardon, upon the account of the death and bloud of Jeſus Chriſt, and for ſanctification, may go to Hell; then thou wilt willingly lay thy hand upon thy mouth, and open it no more, but ſinke under divine vengeance to eternity.

Oh! That every poor ſinner might go home with this plea in his heart, written there by the holy Ghoſt; and pierce Heaven with his or her cryes and groanes, and put the bloud of Jeſus Chriſt before him, and plead for mercy and holineſſe, to be pardoned and ſanctified, till God ſay, Go in peace, thou art pardoned, redeemed, and bleſſed for ever.

Yet a little to excite a poor drowſie ſinner to this eternall Concernment.

1. Conſider, thou art under the guilt of thouſands of ſins; one whereof is enough to ſink thee to Hell: Guilt, if continued, is Hell begun, and wants nothing but the execution of vengeance upon thee: Oh what ſhould a guilty ſinner do but cloſe with a Saviour, and get an intereſt in Redemption from it!

2. Specially considering, that all the Duties and Obedience thou hast performed towards God, or ever shall, have not made, (nor ever will) the least payment to *God* for thy sins, thou art as much in debt to *God* as ever thou wast, as much behind with him: All the *Items* for the sin of thy Nature, thy Thoughts, Words, and Actual Wickedness, and thy sinful Neglects, stand uncancelled, all ready to be charged upon thee: And nought will be accepted for payment, but the death of Jesus Christ, the onely Price that God will hearken to: Nothing will cancel the *Book* where all thy sins are recorded: Nothing will *blot out the Hand-writing* that is against thee, but the *blood* of Iesus Christ, *Col.* 2. 13, 14.

3. God is resolved never to *forgive* you the Debt, till you have put in this Plea, and it be recorded in Heaven, and you have it in a Gospel-way: No forgiveness of sins, but by *Redemption pleaded, claimed, possessed,* and *sealed by the Holy Spirit*, *Ephes.* 1. 7, 14.

4. Thou art yet under the *Bondage* and *Reign* of thy sin, and therefore under condemnation; the Law is gone out against thee, thy Sentence pronounced; *Cursed is every one that transgresseth*, &c. saith the Law: And thou art in bondage yet, and hast not procured actual deliverance from it. If a Prisoner be condemned, and lye in Fetters in a Dungeon, and hears of a Ransome paid for him, What's this to him, till he have his liberty. So for a sinner to be in the Fetters of his Lusts, held fast by them, a Bond-man to the Devil, & hear of a Christ laying down a Ransom, What is this to him? unless he sue it out, and get actual deliverance and liberty, the liberty of the

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Sons and Daughters of God, and have a *Spirit of Adoption*, to cry, Abba Father, *Gal.*4.4,5. *That being made free from ſinne* (the Reign and Power of it by the power of the Lord Ieſus revealed in him) *you may become ſervants to God, and have your fruit unto Holineſs, and the end everlaſting life.*

5. Conſider, as thou ſtandeſt in thy filth and uncleanneſs of thy ſins, thou art unfit for God, either to pleaſe him in any thing thou doeſt, or to be with him in Heaven hereafter; thy perſon and ſervices are loathſome to the Soul of God; therefore get waſhed and purified in the bloud of Ieſus Chriſt: Go on to cry, and wait (and beg a heart to do it, and that in Faith) till thou ſhalt feel peace coming in, by thy conſtant Plea of the bloud of Chriſt, till thou ſhalt feel *cleanſing* vertue of it upon thy Soul, till thou ſhalt experience the power of his death deſtroying ſin in thee, and ſo ſhalt finde, thou haſt fellowſhip with him, and ſo a part in this bleſſed *Redemption* we have been treating of.

6. Now to encourage a poor ſinner to this coming to God, with the Plea of Chriſt's bloud in his heart and mouth, and to draw forth the Faith of a poor humbled doubting ſoul.

Conſider the *All-ſufficiency* and *worth* of the price of the death of Ieſus Chriſt, to ſatisfie the juſtice of God, and *procure* pardon and ſanctification for a poor ſinner; which may appear from ſuch like Scriptures. The Apoſtle in the 7th of the *Hebrews*, having been opening the excellency of Chriſt's Prieſthood, which is chiefly converſant in this Work of Redemption, in the offering up of himſelf a *Sacrifice*, concludes, *v.*25. of that Chapter, *Wherefore he is able to*

ſave

ſave them to the utmoſt, that come unto God by him: To the utmoſt; that is, with a perfect Salvation, that nothing more can be deſired to it. So in the 9th Chap. v. 11. &c. the Apoſtle reaſoning from the Levitical Sacrifices, to this of the bloud of Chriſt, argueth the full perfection of it. —— *By his own blood he entred in once into the holy place*, (namely, into Heaven) *having obtained eternall Redemption for us*; and thence concludeth, verſe 14. *How much more ſhall the blood of Chriſt purge the conſcience*, &c? A *much more* upon that, above all the Sacrifices that were offered up to God: Which will appear:

1. Becauſe of the eternall God-head of Chriſts perſon, by which he offer'd up his bloud unto his Father; *Heb.* 9. 14. —— *Who through the eternall Spirit offered up himſelf without ſpot to God.* Which put an infinite value and efficacy upon the offering of his bloud; Inaſmuch as Jeſus Chriſt was God as well as Man, though he could onely dye in his humane nature, yet the efficacy of his God-head had an influence upon the price of his dying, which put an infinite worth upon it, and ſo renders it full and perfect redemption.

2. The price of the bloud of Jeſus Chriſt, did not onely give a bare ſatisfaction to the juſtice of God, but it had an infinite *merit* in it, *a redundancy of merit*, whereby it deſerved at the hands of God, that ſinners that are intereſſed in it, ſhould have remiſſion of ſins, grace, the love of God, and glory to come, ſpirituall bleſſings which the death of Chriſt *purchaſed* for the elect; which being alſo by the free purpoſe and Compact of God, there muſt neceſſarily ariſe an infinite *merit* in it.

3. The

3. The all-ſufficiency of the price of Chriſts blood is evidenced by his *reſurrection*, & aſcenſion into glory, implying that he wrought forth full and perfect Redemption by his death, therefore he is ſaid *to riſe again for our juſtification*, *Rom.* 4. *laſt.* and to be *juſtified in the Spirit*, 1 Tim. 3. laſt. that is, God by raiſing him from the dead, juſtified him in the atonement he had made by his death, and that he did chearfully accept of ſatisfaction by it.

4. The blood of Chriſt procures *boldneſſe of acceſſe to God*, therefore there is an infinite worth in the price of it; *Heb.* 10. 19. *Having therefore, Bretheren, boldneſſe to enter into the Holieſt, by the blood of Jeſus*; which *boldneſſe* doth ariſe from the full ſatisfaction that is made to Divine juſtice, in as much as God, upon the acceptance of it, hath nothing to charge upon the ſinner himſelf, no quarrell againſt him, having charged his ſins upon Chriſt, and therefore the poor ſinner may come with an humble boldneſſe into the preſence of God; and this is that which puts boldneſſe into the Conſcience of a believer, when he appears before God.

5. From the experience of it, the fouleſt ſinners that have come unto it, have bin waſhed from their ſins by it, as, 1 *Cor.* 6. 11. Idolaters, Adulterers, Sodomites, Drunkards, Revilers, have bin waſhed, and juſtified and ſanctified by it. *The blood of Jeſus Chriſt his Son, cleanſeth from all ſin*, 1 John 1. 7.

6. It cleanſeth and perfects them *for ever*: therefore call'd *eternall redemption; once for all, and for ever*, Heb. 10. 10, 19. *For by one offering he hath perfected for ever, them*

them that are sanctified; once justified and for ever.

Now from this *satisfaction, merit, all-sufficiency* of the sacrifice of the blood of Jesus, to cleanse a sinner, to commend him to God, how safely may a sinner *venture* his soul upon it, (which is the first act of faith)? A poor sinner when under conviction, and the terrour of the Lord hath taken hold of him, lyes trembling before the Lord; whether God will let out *justice* or *mercy* upon him; he is ready to give glory to the Justice of the Lord, if he reject him for ever. But now if a poor soul get a sight of the blood of Christ, how it deales with the justice of God, what full and all-sufficient satisfaction it hath made to God, for the sins of such as plead it to him, how God more delights in it, then in the condemning of the sinner, what a stay is this to the wavering doubtfull Spirit of a poor sinner? when he can come to see justice to have its due, and so God can freely let out remission to a poor soul, upon the very first Act of a poor sinners closing with it, though not presently evidenced in his conscience; Oh, sinner, *venture* the issue of all upon this price of the blood of Jesus, thou mayst see thou hast the greatest reason in the world to do so, thou wilt never come to have a safe bottome for thy soul, till thou comest thus to deal with the justice of God, as fully satisfied by the blood of Jesus Christ, thou wilt still be off and on about free mercy, till thou come to fix here, and be in some good measure established in it; Be daily in exercising thy soul in such ventures and castings upon it; and the spirit will at last witnesse peace and reconciliation to thy conscience.

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In a word, ſinners, you that have had no ſtay to your ſpirits for the forgiveneſſe of your ſins, but a blind hope of mercy, look up, look up to the Juſtice of God, and ſee this way of acceſſe to God for you, by the blood of Jeſus; Oh! let not any profane ſinner trample it under foot, caſt it back upon the bleſſed face of God, Say not in thy heart, let God take the blood of his Son to himſelf, Ile not be waſhed from my ſins, Ile not be ſanctified, Ile reſt as I am; Deſperate ſinner, Of how much ſorer puniſhment ſhalt thou be thought worthy, then any ſinner under Heaven, who rejecteſt the *onely worthy* price of a ſinners ſalvation? Know, the great God will let out all his Juſtice upon thee to the utmoſt, and Oceans of his death ſhall fall upon thee, if thou thus abuſe the blood of his Son; a greater guilt then all thy ungodlineſſe thou haſt hitherto bin wallowing in from thy youth up; Oh! Come thou deſpiſer and caſt thy ſoul under the droppings of this blood, and it ſhall cleanſe thee, though thy ſoul were as black as Hell; *Zach.* 13.1.

And thou poor formal out-ſide Profeſſour, who never didſt feel the *vertue*, *healing*, *life*, and *warmth* of the bloud of Chriſt upon thy heart: Oh reſt not in good thoughts of it onely, but come believingly to it, as thou haſt been exhorted: Say, and that with thy heart, Now Lord I would know the power and efficacy of this *Redemption* upon my poor ſoul: Waſh me, Lord, waſh me; I renounce all but the blood of this Chriſt, as to making way to God for me, Oh! let *it pacifie* my conſcience, and *purge* my conſcience, and I ſhall be clean.

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If the Spirit of the Lord shall work thy heart to come as a guilty helpless unholy sinner in thy self, to this blood of Jesus, and make thy approaches to God daily, and argue for grace and remission upon it, and purging thy soul; these inestimable blessings will be the issue of it, which I will but name to thee.

1. Thou shall Certainly find *forgiveness* of thy sins; *In whom we have redemption through his blood, the forgiveness of our sins*, Ephes. 1.7. God will remember them *no more* against thee; and thou shalt have peace with thy God for ever.

2. God will let forth an *infinite unchangeable love upon thee*, Rom.5.5. which love he bore thee from eternity, but will now manifest it to thee, and estate thee in it for ever.

3. Thou shalt have boldness of *access* to *God*, *Rom.*5.2. even into his intimate presence, to speak with *God* face to face, and ask of *God* what thou wilt, according to his will, *Heb.* 10.

4. All the *promises of* mercy, grace, and all blessings here and for ever, shall be thine; made over, Sealed in the blood of Christ.

5. Thou shalt *rejoyce in the hope of the glory* of *God*, *Rom.* 5. 2. with all *Saints*, and see thy self an *heir* of heaven.

6. Thou shalt be still a *washing*, and *purifying*, and *fitting* for Heaven, till thou shalt be taken up unto *God*, and live in the Ocean of his love to all eternity.

Now if ease in thy sin and the world, can do better for thee, than this that I have named; then keep in; but if not, (as most certainly it cannot) Arise, and

and come, to this blessed Redemption, and get thy part and portion in it; and thou shalt say, Blessed be thy counsell and advice for evermore.

But now upon this Redemption of Iesus Christ, how is a sinner said to be *justified*; that is, to be put into an *actuall possession*, of the Redemption of Iesus Christ through the free grace of *God*?

1. When the Compact was made between *God* the Father and Iesus Christ, as to the salvation of those, that the Father gave to Iesus Christ, and Iesus Christ undertook the fulfilling of the Condition of the Covenant, ☞ *God* did *purpose* in himself to justifie them from eternity, and look't upon them as in Christ; 2 *Tim.* 1. 9. *Ephes.* 1. 4. So they were justified as to the purpose of *God* from all eternity.

2. When Iesus Christ performed the condition of obedience in his dying, and paid unto *God* what he required at his hands, for the sinners redemption, then did *God*, as in the Court of Heaven, discharge the sinner, (though not in the court of Conscience) and when Christ arose and came to Heaven, the Father gave him in, an absolution of them all, from the guilt of sin, and obligation to death; and so at the death of Christ all the Elect were *meritoriously* justified, inasmuch as the price was paid and accepted of the Father, *Rom.* 5. 10.

3. When according to the purpose of *God*, through the *purchase* of Iesus Christ, a sinner is called by grace, hath *faith* given him, (as purchased also for him) to embrace Iesus Christ in the Promise, to receive him as offer'd in the Gospell, and with him all spirituall blessings; then is the soul put into the

actuall

actuall possession of what God, in his purpose and love, determined to give him, and Iesus Christ by the purchase of his blood, gave him a *right* to before, and so there is an *Act* of Gods pardoning mercy passeth upon the sinner, he hath an actuall discharge given in unto his Conscience, hath the obedience of Iesus Christ *imputed* to him, and so is lookt upon by God not as a sinner under guilt, but as righteous in the righteousnesse of Christ, which bespeakes him *Justified*, that is, made just and righteous before God, by the *imputation* and making over Christs righteousnesse to him, as if righteous in his own person; upon which Act of God there is a full remission of sinne, as in the Text, and the believer is put into another state, a state of justification unto life through Iesus Christ, *Rom.* 8. 18. who before was in a state of death and condemnation.

Before I speak of that faith which, through grace, puts a soul in his pardoned and justified state, I will breifly apply this to the Capacity of the weak.

1. It may *informe* and *instruct* you in this great *Mystery*, that any sinner that is saved must be thus *justified*, made righteous, by the obedience of Iesus Christ; he must come to see the justice of God made up, his sin satisfied for a price paid unto God, and this to be actually made over to him: as we shall presently shew; Most of sinners, 'tis to be feared, do not consider this, that speak of mercy, and pretend they hope in mercy, but are never convinc'd of the righteousnesse of Iesus Christ, and what it is to passe from a state of guilt to a state of righteousnesse by

by Jesus Christ, from a state of condemnation, to a state of justification; without which, there can be no salvation.

Oh be convinced, sinners, of this great matter, of the necessity of the righteousness of Christ, his obedience in fulfilling the Law to be made over to you, to be brought into a justified state, or you can never have pardon of sin, and be accepted with God: you can never stand before God, but in the righteousness of Jesus Christ. Say, If I do not get the righteousness of Christ made mine: If I do not get thus justified, I must never expect pardon of my sin, and acceptance of my poor soul at the great day of the Lord. This is the Work of the *Spirit*, to be savingly convinced of this, *Joh.* 16.8. Oh look up to the Father for the Spirit thus to convince you not onely of sinne, and the damnableness and sinfulness thereof, but of your infinite need to get, not onely some general hope of mercy and pardon, but the righteousness of the Son of God, to bring you into a state of pardon, reconciliation, peace, with God.

2. It may further clear unto you, that your justification before God is not *within* you, but *without* you, wrought forth by Jesus Christ, for such as are, or shall be called by grace, and *imputed* to them, not *inherent*, or wrought in them: 'Tis not grace in you, that doth or can justifie you, though renewing grace shall be wrought in all that are so pardoned and justified. Therefore, though thou must be changed in thy self, pray and be holy, and obey God in all things, yet canst thou not be hereby justified, but still thy justifying righteousness is in Christ, and not in thy self, as the onely procuring-meritorious cause of pardon

and peace with God, *Ierem.*33.16. *Isa.*54. last.

3. The great question therefore that should come upon thy heart, is, Whether thou art in a *state* of condemnation or justification. If not justified; thou art still, as I have shewed, under the condemnation of the whole Law: nothing thou hast yet done, or shalt ever be able to do, will stand between Wrath and Hell; and thy poor soul, till thou comest to be justified in the bloud and righteousnes of Iesus Christ: Oh sinners! ponder of this great thing that is now laid before you? Can you say from a Testimony within you? Oh! I *was* thus and thus, once under the reign, power, guilt, condemnation of sin; but now, now (blessed be rich and free grace) I am *washed, justified*, in the Name of the Lord Iesus Christ: See that Word, 1 *Cor.*6.10,11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Iesus, and by the Spirit of our God.*

Or, at least, that I may speak to poor weak willing trembling soules: Is this it that your soules are restless after? Oh that I were, that I were, in such a blessed state! Oh that I could but believingly say, the righteousnes of Iesus Christ were mine, and that now I am, I am justified; Oh what peace, and sweetnes, and joy would fill my heart? Why Soul! If this be indeed the breathing of thy Soul, Iesus Christ is thine, and thou art justified and pardoned, and God will at last give in unto thee (if thou continue to follow him) the sense and comfort of it in thy poor Soul: Onely by the way take a Discovery or two of the *reality* of thy Heart in this matter.

1. If

1. If thy Soul, from a Spiritual Conviction, be under a real making out after justification by Iesus Christ, then thou would'st also be as *really* sanctified, be made holy. 'Twas as much in the purpose of *God* to call thee out of a state of sinne, and to sanctifie thee, as to pardon and justifie thee, 1 Ep. *John* 5. 6.

2. If thou art brought into a justified state, thy soul making out after it, thou art made alive in the Spirit, *Rom.* 8. 1. Thou art in Iesus Christ, and would'st walk no more after the flesh and the lusts thereof, but after the Spirit, *Gal.* 5. 18. *If ye are led by the Spirit, ye are not under the Law*; namely, to condemn you, but are freed from the curse of it: and *verse* 23. *Against such there is no Law*; that is, such as would walk after the Spirit, be led by the Spirit, and shew forth the fruit of the Spirit: And this is that which the Apostle intimateth, 1 Ep. *Joh.* 5. 10. *He that believeth on the Son of God, hath the Witness in himself*; namely, of the Spirit: So that every justified person hath the Spirit of Christ (according to the measure of the grace of God) dwelling in him, is quickned in the Spirit, being once dead, prays in the Spirit, mortifies sin through the Spirit, is taught by the Spirit, and so in all other saving and sanctifying vertues of it: If it be not thus with thee, thou, as yet, hast no part in this blessednes, but art under condemnation unto death. And therefore, sinner, come before God in the sense of thy condemned estate, and give up thy self to Jesus Christ, to be washed, justified, sanctified; and then blessed for ever.

3. Let called and ſanctified Believers labour to live in the ſenſe of a pardoned-juſtified ſtate, that God is not *off* and *on* with them, in the matter of juſtification, though it may be ſometimes darkned and clouded, as to the evidence of it. Oh! do you labour to preſerve the ſenſe, and ſweet and bleſſed peace of it in your ſouls, & give glory to the riches of grace; for, now there is *No*, *No*, condemnation to you; you are paſſed from Death to Life, and the Bleſſed God imputes no ſin unto you: Let this be the higheſt and ſtrongeſt Argument to Holineſs, and love to the glory that poſſibly may be; and if indeed you walk in the comfort of it, it will be ſo unto you.

Onely let me give caution here to young Converts, whoſe hearts, at the firſt diſcovery of the free and glorious grace of the Goſpel, and of Jeſus Chriſt, are wonderfully taken and affected with it; but after a time, are apt to wanton with it, (unleſs the firſt humiliation be the deeper) and to wax ſleight in Duties, and ſo their Luſts recover ſtrength again, and return upon them; and either they fall, or are near unto it, to the freſh wounding of their Soules. This hath been the condition of many; therefore be well caution'd in it, and walk with fear in the midſt of your joyous apprehenſions of the ſweetneſs of grace, and the endearing love of the Lord Jeſus to you.

Having briefly ſhewed what the nature of juſtification is, what it is to be in a juſtifyed ſtate before God, I now come to open more particularly how a Soul comes to be partaker of this juſtification, through the redemption of Jeſus Chriſt; namely, *Through Faith in his blood*, ver. 25. of this 3d of *Rom.*

Obſer.

Obſerv. As God, through Free-grace, hath ſet forth Ieſus Chriſt to work forth Redemption for ſinners; ſo there muſt be a ſpecial believing on, and applying the bloud of Ieſus Chriſt for the forgiveneſs of ſins, by every one that is ſaved.

Therefore juſtification is attributed to Faith, *Rom.* 5.1. *Therefore being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt.* So *Gal.* 2. 16. & 3.11. In all which places, Faith is put in oppoſition to the Works of the Law. And ſo the righteouſneſs of Chriſt is called the *righteouſneſs of Faith*, *Rom.* 9.30. & 10.6. in oppoſition to righteouſneſſe by Works: Not as if Faith were the matter of our juſtification, that it did, as an Act or Work in the Soul, juſtifie before God; but that God doth thus make over the bloud and righteouſneſs of Ieſus Chriſt to a Soul, by inabling the Soul to come unto, to take hold of, to apply to it ſelf, to appropriate the merit of the bloud of Ieſus Chriſt for its own Redemption and Salvation, which may afford us a plain Deſcription of *juſtifying Faith*, preciſely conſidered; namely,

Faith is a work of the Holy Ghoſt, in the Soul, inabling it to appropriate, or apply to it ſelf the bloud and righteouſneſs of Ieſus Chriſt for the remiſſion of ſin, and its juſtification unto eternal life.

So it is called, the *work of Faith with power*, 2 Theſ. 1.11. and 'tis expreſſed by *receiving* of Ieſus Chriſt, *Joh.* 1. and *believing* on his Name, *coming* unto him, *reſting* upon him: So that, plainly, Faith is a going out to, believing in, truſting on another; namely, the Lord Ieſus Chriſt: for what it can never be able to

find or bring about in or by it self; which may lead us to the more particular way of the Holy Ghost's working this power in the soul, in the saved ones of God.

1. In the working of Faith in the soul, it is first brought to see an impossibility of coming to God, as *in its self*, or *by its self*, concluded under an utter unabiliry to pacifie God, or make up a righteousness in it self, to get access with God. The soul is emptyed from vessell to vessell, till all the things that it counted gain before, become losse for Jesus Christ; This is the first work of the Spirit, it emptyes a poor sinfull Creature of all its refuges, all its dependencyes, all its sufficiencyes, and so becomes naked in its guilt before God, and therefore is brought to this, that its acceptance to God, (if ever it be accepted), must be out of its self; what ever become of him, he must perish as in himself.

2. In the work of faith, The soul is brought to see that this was the end of the Revelation of Jesus Christ, of Gods *setting him forth* to be a *propitiation*, that he might work forth Redemption and Righteousnesse for some, that this is a way of Gods own ordaining, Jesus Christ was set forth for this very end, even by God himself, and therefore the soul is brought to this conclusion, to venture the issue of its life, and eternall salvation upon it; and so throwes it self, as in a sinking condition, upon the the grace, blood, righteousnesse of Jesus Christ, sink or swim, live or perish, saved or damned, there the soul casts Anchor, there it pitcheth, to this it will stand or fall before the righteous God; If there be not enough in the blood of Jesus, to give it accep-

tance

tance with God, the ſoul reſolves, to Hell it muſt and will; There, ſaith a poor ſelf-emptyed ſoul, I caſt even away my ſelf (if it might be) upon it, *Phil.* 3.9.

3. The ſoul is brought on to *believe the report*, that God in his word makes concerning his Son Jeſus Chriſt, and of the *price*, *value*, *merit*, and *all-ſufficiency* of his blood to ſave a poor ſinner, even to the utmoſt, that comes to God by him, *Heb.* 7.25. to anſwer all the wants and diſtreſſes of a poor ſoul, namely, in pacifying the Juſtice of God, fulfilling the Law, making atonement, removing guilt, procuring remiſſion of ſins, reconciling to God, Rom. 5.9, 10. *Much more being now juſtified by his blood, we ſhall be ſaved from wrath through him; For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his Life*; In all which things, the ſoul is enabled to believe the *report* of the Goſpell, that the blood and death of Jeſus Chriſt, *can* do all this for poor ſinners that ſhall pitch upon it.

4. In this working of faith, the ſoul comes to ſee and faſten upon an abſolute unlimited *Free promiſe*, where *any* ſinner, that *will*, may come to Jeſus Chriſt, and ſo have the vertue, of his death and blood applyed to it; and therefore that he as well as any other ſinner in the world may come to him, and make claime to his blood, and plead it before God; *whoſoever will, let him come*; *Rev.* 22. Now ſaith a poor ſelf-emptyed ſinner, I do not find that I am any where excluded, but invited and called upon, to come to the Lord Jeſus, and claime an intereſt in his blood, and that I may plead it even at the throne of his juſtice, and that I may warrantably,

safely, upon good grounds, given out from the mouth of God himself, take hold of the Lord Jesus in such a promise, and there is no sin, or unworthinesse can exclude me, unlesse I will frowardly and wretchedly exclude my self; I do not find, saith a poor soul, that any sin is too great for the sacrifice of that blood of Jesus, so the sinner will come to it, yea, that 'tis the greatest sin, and the top of condemnation, not to come to it; that I more injure God, by standing off from Jesus Christ, then by all the filthinesse, blasphemies, ungodlinesses, my soul ever wallowed in, *Heb.* 10. 29. The blood of Christ is a price sufficient for the sins of the whole world, therefore, saith a poor soul, For mine; He is the Lamb of God, that taketh away the sins of the world, therefore he can take away mine; and I am freely call'd and invited to it, and tis my rebellion not to come, what can I have more? And so sense of peace and reconciliation falls in upon the Soul.

5. The soul by its often renewing of such Acts of believing, comes at last to see the blood of Jesus Christ appropriated to him; now it can *stay* it self upon the word of promise; and can sometimes rejoyce in believing. If I rolle my self upon the blood of Jesus, I have the word of God for it, that I *shall be* saved; *we shall be saved from* wrath through him; not, it *may* be, but, we *shall be* saved, and all upon the account of being justified by his blood, *Rom.* 5. 9. which justification ariseth upon this believing we have mention'd.

Thus

Thus have I opened the nature of faith, as it is *precisely* justifying, as it applyes and appropriates the blood and righteousnesse of the Lord Jesus, for remission of sins, and Justification unto eternall Life; I might insist upon the discovery of the effectuall operations of faith in the soul; as may distinguish it from a mere belief of the History of the death of Jesus Christ; take two or three.

1. When the soul, by faith, doth act upon the blood of Jesus Christ for justification, it doth also bring the power and efficacy of it, for the purging of the soul, *Heb.* 9.14. *How much more shall the blood of Christ, who through the eternall Spirit, offer'd himself without spot to God, purge your conscience from dead works, to serve the Living God*; So Act. 15.9. *Purifying your hearts by faith.* There is a purifying vertue in the blood of Jesus Christ, upon the souls of believers; They are for the *purging* away the *filth*, as well as the *guilt* of sin; There's no believing soul but cryes out, Purge me, Oh Lord, purge me, and thoroughly, from my filth.

2. The soul hath a secret, yet reall fellowship, with the death of Jesus Christ, to crucifie and destroy the body of sin, in a justified believer which ariseth from its union with Christ, *Rom.* 6.5,6. *For if we have bin planted together in the likenes of his death, we shall be also in the likenesse of his Resurrection; knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Every true believer can really say, *I am*, or I, would be, *Crucified with Christ*, *Gal.* 2.20. Which the Apostle there brings in, as an effect of Justification by faith.

3. Every

3. Every justified believer looks upon this, as one great end of his Justification, *that he might live to God*, Gal. 2. 19. —— *That I might live unto God; Likewise reckon ye your selves to be dead indeed unto him, but alive unto God through Jesus Christ our Lord*, Rom. 6. 11. Every justified believer doth thus reckon of himself, I am to be dead to sin, but alive to God, I am to yeild my self to God, *verse* 13. To have my fruit unto *holinesse*, *verse* 22.

4. Faith that justifies, doth, through the Spirit, work the soul to *Gospel-obedience*, to all the Lawes and Ordinances of Jesus of Christ, which shall be revealed to be the will Christ; from the Command of Jesus Christ, and from a principle of love to Jesus Christ; *John* 15. 10.

5. A Justified believer will *deny himself for Christ*, take up his crosse and follow Him: let any sufferings be proposed to a called believer, and let him know it is for Jesus Christ, and that soul (unlesse under a temporary desertion or temptation) will choose and embrace those sufferings, and undergo them with some chearfulnesse, *Luk.* 14. 26, 27.

6. Every justified believer, hath a *marriage-union with Jesus Christ*, *Ephes.* 5. 25, 26, 32. The soul hath chosen Jesus Christ, having broken off from all other lovers, hath betrothed it self unto Christ, in an everlasting bond and Covenant, hath given it self to Christ; As Jesus Christ bestowes himself and all he hath upon the soul, so doth the soul bestow it self, and all it hath upon Jesus Christ, and having so done resolves to be contented with him in every condition; *whom have I in heaven but thee? and none in earth in Comparison of thee*, saith every gracious Believer.

7. Every

7. Every justified believer *lives by his faith, Gal.* 2.20, lives upon Jesus Christ for all, and fetcheth all from him; sees him as a treasury of all grace, hath recourse unto him; this being the most proper Act of Faith, to make the soul live out of its self, upon another, namely, Jesus Christ for all.

8. Faith, that entitles the Soul to Jesus Christ, *works by love* to all Saints, *Gal.* 5.6. When the Soul closeth with Jesus Christ, it will also close with his Disciples, as distinguisht from carnal, unsavoury, dead Professors. What makes the living among the dead? A living Soul, alive in Christ, highly priseth fellowship with such as are alive.

I might name many more particulars; but these may suffice, as the most distinguishing.

1. Let what hath been spoken, serve to discover to you, Whether you have a Faith that doth entitle you to the bloud of Jesus Christ, and the forgiveness of your sins. Can you say, your Soules are carryed out after more purging, and 'tis your daily cry to Heaven? Can you say, that you are often crucifying with Jesus Christ? And oh that I were, that I were but crucified with Jesus Christ, that I might reckon of my self as dead to sinne! And oh that I might live to God, and might walk in Gospel-obedience! That I might throughly deny my self for Jesus Christ, and choose to suffer with him, and for him. Oh I would more clearly see the Marriage-union between Christ and my poor Soul! I would, I do, bestow my self upon him, and all that's mine; I do give my self to him; I will be contented with him here, and for ever: Whom have I, whom have I, but him?

Oh

Oh have you found, in some good degree, such Workings of heart towards Jesus Christ! And do you live by your Faith, upon Christ, upon Promises? and do you maintain your Souls this way: And do you love, and delight in, the Fellowship of living soules, savoury soules; or do you, at least, long that you may have opportunity to do so? If you cannot, in some measure, experience these things, your Faith is a dead empty Speculation; such a Faith that is so far from uniting you to Christ, that indeed it keeps you on this side Jesus Christ: And therefore say of it, 'tis a Faith that *is in vain*, that keeps me dead in my sins: Oh therefore, say in thy Heart, I will now wait on the Word, the Ministration of it, that is ordained of God to beget Faith; I will go and pray the Father to draw me to Jesus Christ, and that my soul may be united to him, that I may have Fellowship in his Death and Resurrection; that I may be made alive unto God; that I may feel the pacifying-purging vertue of the bloud of the Lord Jesus upon my poor Soul.

By what hath been said, Believers may try their Faith; and if they find their Soules to have experienced these things, they may take comfort, that they are justifyed by Faith in the bloud of Jesus, and therefore *shall be* saved by his Life.

To wind up all in a word of Exhortation.

If God hath *set forth* Iesus Christ to be a *propitiation*, that through *Faith, in his bloud*, a sinner may become *justified* from his sinne, then what encouragement is here for sinners to come to him, and believe on his Name, to venture the issue of Eternal Salvation upon him, since God himself hath *set him forth*.

For

For that end and purpoſe, that ſinners might come unto him, and be waſhed, juſtified, ſaved from their ſins. 'Tis not then to be doubted, but that God as he hath therein taken care for the Salvation of the ſinner, ſo for the glory of his own righteouſneſs: ſo that the ſinner hath no reaſon to doubt, that comes to Jeſus in the way propoſed; but that God can take pleaſure to accept of him through the bloud of Jeſus. 'Twas the moſt *deliberate* Act that ever the Wiſdom of God was taken up about, the *ſetting forth* of Jeſus Chriſt, to be the Saviour of ſinners through his bloud: 'Twas the firſt Foundation that God laid from all Eternity; and after he had promiſed Jeſus Chriſt, it was ſome thouſands of years before he ſet him forth to the World: and therefore God cannot repent nor change his mind, & purpoſe, as to accepting, pardoning, juſtifying, ſanctifying poor ſinners, that caſt their ſouls upon it, by the bloud of his Son Jeſus Chriſt. Upon which it is, that bleſſed Souls are brought in, in the Scriptures, magnifying the grace of God for their cleanſing by the bloud of Jeſus, 1 *Joh.* 1.7. *The bloud of Jeſus Chriſt cleanſeth us from all ſinne:* So are the Saints brought forth *triumphing*, *Rev.* 5.9. *Thou waſt ſlain, and haſt redeemed us to God by thy bloud:* And Chap. 7.14. *Theſe are they who have waſhed their Robes, and made them white in the bloud of the Lamb.* Therefore, I ſay, with what boldneſs may poor ſinners come unto it? and how certainly, are they in Gods way to Salvation? in which way, bleſſed ſouls have been ever found, and none did ever miſs of this end, the Salvation of their Soules.

I have

I have now dispatcht what I shall speak at this time, as to the Doctrine of Justification, by the Free-grace of God, through the righteousness of Jesus Christ, and of Saving-Faith therein, and shall commit it to the Lord to work it upon the Conscience; I shall a little insist upon the last verse, in the removal of that Objection, which the Heart puts up against this blessed Truth.

ROM. 3. last.

Do we then make void the Law through Faith? God forbid; yea, we establish the Law.

THE former Verses intermitted, might have afforded us much choise matter, in the opening the Doctrine of Grace, and the Righteousnesse of Jesus Christ; namely, that God is just in the remission of a Believer, upon Faith in the bloud of Jesus, from *verse* 26. And that the Doctrine of Grace excludes all boasting from the Creature, from *v.* 27. That Jew and Gentile, all that are saved, must come to God, and be justified in this way, and no other, from *v.* 29, 30. But I must contract my self. I come now to the Objection, that the Heart, so far as it is carnal, doth naturally make against this Doctrine; namely, If a Soul be onely justified by grace, through the righteousnesse of Jesus Christ, doth not this then make void the Law, and all obedience to it? What need then of our Obedience? *God forbid*, saith *Paul*,

we

we establish it; that is, the Doctrine of justification by Faith, doth rather establish it. The Law doth stand establisht in a three-fold sense.

First, Jesus Christ hath establisht it by *fulfilling it*, whereby the righteousness of the Law is fulfil'ed upon us, *Rom.* 8. 4. Jesus Christ perfectly fulfilled the Law, and kept it, and so makes over the righteousness of it to Believers, as hath been shewed; and so the Law stands establisht.

Secondly, The Law stands establisht as a meanes, through the Spirit, to *convince* of sin, and of our shortness of the righteousness of it; as *ver.* 20. And so Christ often made use of it for such ends.

Thirdly, The Law stands establisht, as an everlasting Rule of Righteousness and Holiness, promised in the New Covenant to be written in the Heart, *Heb.* 8.

So that, though Jesus Christ, in justifying by his bloud, hath quit the sinner from all guilt and condemnation by the Law; yet he hath not given the Believer a discharge from all obedience of it: And therefore to evince this, I shall lay down this Position, That,

Object. Though all a Believer hath done or can do cannot justifie him before God; yet there are other limited ends, why he should obey God, and delight in his Law.

1. Obedience to God is placed as the great end of our redemption, *Luk.* 1. 74, 75. —— *That we might serve him without fear* (a fear of bondage) *in holiness and righteousness before him all the dayes of our life.* God had not onely in his purpose the remission and salvation of the sinner, but that thereby he would

would have all that are called into this grace to ſerve him in Holineſs. And this end is to be upon the heart of the Believer, when juſtified by Faith: The purpoſe of God in this, is, that I ſhould ſerve him in holineſs, 1 *Tim.* 1.9. That I ſhould live to God, *Rom.* 6.11. as hath been ſhewed.

2. From the *Soveraign Command of God*, who ſaith, *Be ye holy*, 1 *Pet.* 1.15,16. This is enough to a Believer, that God hath commanded it, though there ſhould be no other end in it.

3. Holineſs and Righteouſneſs is the Soul's *conformity unto God*; it is a Beam of God, an Image of God, which he deſigns to be renewed upon all that ſhall be ſaved; as ſhall be further ſhewed.

4. Juſtified Believers do ſee an equity, goodneſs, and bleſſedneſs in the Law of God, in all his holy and righteous Precepts, though they were not commanded: The Law is holy, juſt, and good, *Rom.* 7. ſaith *Paul*, ſpeaking after the regenerate part. So *David*, *Pſal.* 119. often, *Thy Commandements which I have loved.* They give God his due, and the Creature his due; and therefore to be walkt in, though not thereby juſtified.

5. There is a principle of *love to God*, *ſhed abroad in the heart* of every juſtified Believer, from the ſenſe of his rich pardoning-grace, the freeneſs of his love, which acts and conſtrains a Soul to take delight, ſo far as it is regenerated, in every Command of God, *Rom.* 5.5. 2 *Cor.* 5.14,15. *For the love of Chriſt conſtrains us, becauſe we thus judge, that if one dyed for all, then were all dead; And that he died for all, that they which live, ſhould not live to themſelves, but to him that dyed for them.*

6. Called

6. Called and justified Believers have *blessed sights* of Jesus Christ, that wonderfully take their hearts: they have glimpses of the beauty of his Holiness, and would therefore be made like unto him, 1 *Joh.* 3. 2, 3. They would obey the Will of the Father, as Jesus Christ did: They would be holy, and righteous, and wise, and patient, and Heavenly, as Jesus Christ was.

7. Believers, in the way of their Duty and Obedience, have blessed fellowship and communion with God: Saith God of his Ordinances, *Exod.* 25. 22. *There will I meet thee and commune with thee:* And *Exod.* 20. 24. —— *In all places where I record my Name, there will I come unto thee, and bless thee.* They are everlasting Promises to all the ways of obedience, wherein the people of God do walk before him in. They pray, they read, hear, they partake of the Supper in Christs way, and there they have life and blessing to their Soules, and many a sweet intimation of love and mercy they have whispered into them: they set themselves to walk with God in his fear and counsel, and God walks with them; and their lives, if they keep close to God, are sweet and comfortable to them. And this is even as much to them, as if they were thereby justifyed: They would not miss the sweetness they meet with, in such ways of Duty, for all the World.

8. By their Sanctification and Obedience, their justification is comfortably evidenced to them, *Rom.* 6. 16. *Know ye not, that to whom ye yield your selves*

servants to obey, his servants ye are to whom ye obey; whether of sinne unto Death, or of obedience unto Righteousnes: And —— *Ye know that every one that doth righteousnes is born of him,* 1 Ioh. 2. 29. *We know, that we have passed from Death to Life, because we love the Brethren.* So that, no doubt, Believers may come to a sweet and blessed Evidence of their good estate, and of their justification, by the work of Sanctification in them, and their willing obedience to *God*, though a Believer doth not always, and at all times, fetch in his Evidence of Believing, and of comfort this way; but sometimes from the Promise, and from the more immediate Testimony of the Spirit. But though a Believer doth not, and it may be cannot, always fetch in his consolation and peace from Sanctification and Obedience: yet that Soul that wholly neglects it, and sleights Evidences from Humiliation, Sanctification, and Obedience, had best timely look to it, that the Witness in himself he pretends to, be not from imagination of his own heart, from the wicked ones deluſion, and from some overly notions of grace that may affect his heart, but leave him on this side Regeneration.

9. Believers do perform their Duties, as *returnes* to God: Every called Believer saith in his heart, as *David*, *Psal.* 116. 12. Oh! *What shall I render to thee?* How gracious hath God been? and now how holy should I be? Who shall love the Lord, and fear before him, and praise him if I shall not? To whom shall his Name, Laws, Ordinances, be precious, if not unto me? Who is more bound to love the

the blessed God then I? and how shall I love him but by obeying him? Thus doth a Believer perform his obedience, as a testimony of a thankful return to God; though I do not say, that this is all his motive.

10. By the Obedience and Holiness of Believers, God is much glorified in the World; 'tis the greatest glory that God designs to himself in the World, even by the holiness, and willing-gracious obedience of his people to him. When the World lyes in wickedness, and makes War against the great and holy God, this is that which Honours God, that he hath a people, called by his grace, that set forth the glory of holiness in the world; that are witnesses to the holiness of God, the holiness of his Worship, and all his Ways, and profess and endeavour to walk in them; and by this, others are brought on to glorifie God on their behalf, 1 *Pet.* 2, 12.

Use 1. It may serve for instruction and information of your judgments and Consciences, that there are other blessed, and necessary and holy Ends, in the Sanctification and Obedience of a Believer, though they do not pacifie God, nor justifie the Believer, nor procure mercy, by way of worthiness, to a poor Soul called thereunto; which may therefore serve to discover the damnableness of such kind of Doctrines, that teach, and cry in this day, Grace is free, Christ hath done all; what need you pray, and have Ordinances, and be holy? This is of the wicked one, and

comes from his Instruments and Factors, who are sent abroad to damn Soules: You may see, that not one of those Ends mentioned, but is of weight enough to convince a soul of the necessity of Holiness, Duties, and Obedience; and such mens pretences, are not a Scripture-way of Free-grace.

2. If there are blessed and holy Ends of a Believers Duties and Obedience, though he is not thereby justifyed, It may serve to take off that prejudice of heart, through misunderstanding and ignorance, that is apt to be upon the hearts of such as are Carnal, when they hear that all their Duties, Sobriety, and Righteousness, is to be accounted as loss for Christ. You see there are good and necessary Ends of all Duties of Obedience; onely still take this with you, and to your Consciences, that *till* you come as poor and naked to Iesus Christ, for your justifying Righteousness, and so get life in, and from him, and so are carryed on in a way of Duty; Your Duties serve you for no end and purpose, unless for a lesser degree of Torment in Hell: onely be encouraged, to wait upon the means for the receiving of the Spirit, for the Knowledge of Jesus Christ: And these things, I have spoken, may be your Experience.

3. It may further direct Believers, what ends they are to propose to themselves, in the way of their Duties and Obedience, to be carryed on in them through the grace of GOD, and the daily supply

ſupply of the Spirit, as one great end of your Redemption, that you ſhould ſerve the Lord in Holineſs, to eye the Soveraign and Abſolute Command of God over you; that thereby you are made conformable to God, and ſhew forth his Image, and to the Death and Reſurrection of Jeſus Chriſt; that there is an equity and goodneſs in all the Holy and Righteous Ways of God.

And ſee that the love of God be ſhed abroad in your hearts, to draw out your love to him, and ſo be acted in your obedience. Get your hearts taken with the beauty and glory of the Lord Jeſus, and ſo long after likeneſs to him: See that you look after Communion with God in your Duties, and that you do not neglect your Evidence for the Pardon of your ſinnes, by the ſight of your Sanctification, and your Univerſal Obedience: And perform them not, as to procure mercy, by any proportion thereunto in your Duties, but as Returns to God; and conſider how much God is glorifyed in the World, by the Obedience of his people.

And thus may you carry on your progreſs in Holineſs, and a ſweet and conſciencious performance of Duties, and walking with God; and yet live by your Faith for your juſtification, by the rich and Free-grace of God, through the Righteouſneſs of Jeſus Chriſt, as if you had never obeyed at all.

In a word, If thou haſt felt the power and vertue of the bloud of Jeſus Chriſt upon thy Soul, coming

as a poor, naked, polluted, guilty Soul unto it (as thou haſt been ſhewed) and haſt received life from Jeſus Chriſt by a believing, cloſing with him; and art waiting for a ſight and ſenſe of thy juſtification, but doeſt yet want it; Remember ſtill, that in the performance of thy Duties, thy heart (which it is very apt to do) lay no ſtreſs upon them, as in them to appear before God, and to procure the favour of God, but ſtill go forth to the grace, bloud, righteouſneſs, promiſes of Chriſt, and there fix for thy acceptance with God, and be much in renewing of Acts of Faith; that is, caſting thy Soul upon them, and Evidence will come in; yet go on in humbling praying, waiting reforming, ſanctifying, obeying, as to the ends mentioned: And the peace of God fill thy heart.

2. Believers that have ſome ſenſe of their Juſtification, do you remember, that you obey God, not that thereby you were, are, or ever may be juſtified; but becauſe you *are* juſtified: therefore you obey the Lord, and delight in his wayes; keep this in your eye, and 'twill keep the heart from going to bottome upon your ſelves, as gracious, and partly righteous, which mixtures, render Duties uncomfortable, and keep ſouls from aſſurance: No Believer performs his Duties ſo ſpiritually, ſweetly, and comfortably, as that ſoul that labours to keep the ſight of his juſtification ſtill, upon the account of Free-grace, and out of himſelf; that ſoul enjoys ſweeteſt Communion with God in the way of his Duties, and

and gets to Heaven with most comfort and assurance, *AMEN.*

The End of the Second Treatise, of the Gospel New-Creature.

The Third Treatiſe.

THE *Goſpel-New-Creature*

In Chriſt, poſitively opened;

The falſe appearances thereof in the *Legal-new-Creature* (ſo called) plainly refuted; And the true Evidences thereof particularly held forth to the Experience of the weak Believers.

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2 COR. 5. 17.

If any man be in Chriſt, he is a New Creature.

I Have been opening the difference between the Righteouſneſs of the Law and the Goſpel, ſhewing the Neceſſity, Nature, and Way of obtaining Goſpel-juſtification, by the blood of Jeſus Chriſt, and have diſcovered a ſoul eſtated therein; I ſhall now endeavour to open the *Goſpel-New Creature*, peculiarly, as diſtinguiſht from that which is called (in appearance) a Legal-New-Creature, &c.

Now

Now let a soul fail in either of these, and lost for ever: fail of a saving-cloze with Jesus Christ for righteousness, or being a New Creature in Christ, and you perish in your sins, and the wrath of God will overtake you.

I shall not now take up time in opening the coherence of the words; nor will it much be desired, as to our Design: I shall therefore draw this plain conclusion from them; namely,

Observ. *There's an absolute necessity, in order to the Salvation of every soul, to become a New-Creature in Christ.*

Having proved it, we shall open the way of being a New-Creature; and how, in Christ: Then how distinguisht from an appearing New-Creature, (but not so indeed) and so give forth the Evidences of it. Those Scriptures that speak of the necessity of being *born again of the Spirit*, Ioh. 3. 3, 5. and of being *converted*, Mal. 18. 3. do evince the same truth. *Gal.* 6. 15. *Neither Circumcision, nor Uncircumcision avail any thing, but a New Creature. For, we are his Workmanship created unto Christ Jesus, &c.* Eph. 2. 10. *He that hath wrought us for this self-same thing is God, and hath given us the Earnest of his Spirit*, 2 Cor. 5. 5.

The necessity of this New-Creature doth arise;

1. From the *tenour of the New-Covenant*, in which way God hath obliged himself to give out mercy; and in no other. Now thus runs the *New-Covenant*, this is the great Article of it; *Make you a new heart, and a new Spirit*, Ezek. 18. 31. Which God pro-

promiſeth to give to all, he takes into a Covenant of mercy and peace with himſelf. *I will put a new Spirit within you, and a new Heart will I give unto you*, Ezek. 11. 19. And to the ſame purpoſe, *Ezek.* 36. 26. Wherein, as we ſhall ſhew, lyes the ſpecial part of the New Creature.

2. Becauſe the Old-man, all that is of the First-*Adam*, the whole frame thereof is corrupted and polluted; therefore it muſt be repaired, renewed, be made new, if ever it enter into glory, *Epheſ.* 4. 22. *That ye put off concerning the former Converſation, the Old man; which is corrupt, according to the deceitful Lusts and be renewed in the Spirit of your Mind; And that ye put on the New-man that after God is created in Righteouſneſs and true Holineſs.*

3. Whoſoever ſhall be ſaved, ſhall be a new Creature from the great Deſign of God, in giving out his Son Jeſus Chriſt, which was that all the Elect ſhould be made conformable to the Image of his Son *Rom.* 8. 29. *For whom he did fore-know, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt-born among many Brethren.* Jeſus Chriſt is called the *expreſs Image of the Father*, Hebr. 1. And to that *Image* all Believers ſhall be conformed, Jeſus Chriſt, the firſt-born, and all his Brethren, to be made conformable unto him. God was infinitely pleaſed with ſuch a *Pattern*, and reſolved, all that he gave to him, and deſigned for glory, ſhould be conformed to his likeneſs.

4. All

4. All the services that a sinner offers to God, are not accepted, till a *New-Creature*; till a Soul shall act from a new-living holy-principle towards God. Pray, and hear, and give Alms, God regards it not till a New-Creature: So the Word of the Lord, often casts back the services of unregenerate men upon their faces, as loathsome to the Lord, because they proceed from the old corrupt *Adam*, from unchanged Natures, *Isa.* 1. 15. *When you cry, I will not hear you.* Why? You are in your uncleanness: therefore, *Wash you, make you clean.*

Use. Oh let this make for your instruction and conviction, that if ever you come to God in glory, you must first be New-Creatures: If you will have mercy, you must have it in the way of the New-Covenant: and if so, you must be made new. While you have nothing but the *Old-Adam*, you are corrupt, and polluted, and abominable. If you shall become the Brethren of the first-born Jesus Christ, you must bear his Image, and have it renewed upon you. Oh you that are yet in your *old sins*, and walk after your *Old Lusts*, you are not New-Creatures: You will not think so; therefore sit down with this Conviction, That as yet you have no part in this blessedness. Oh! All of you who are the *same* that ever you were, whether living in gross sins, or sober and civil from your Youth up, you are yet of the Old *Adam*, nothing but corrupt Nature upon you: your hope is vain, and you are blinded in your sins, and the grace of God is not in you.

2. Oh!

2. Oh! Let me before I go further, put this to tryall, and suffer the word of the Lord which shall one day judge you; Can you say in good earnest, *Old things are past away, and all things are become new in me?* Now I am a vessell in the hand of God, wrought by his Spirit, and there is through infinite grace, a new *work manship* upon my soul? I shall lay down rules for the particular discovery of this: only at present, yeild up your conscience to the power of the word, do not slink from under it; If it find you out in your sin, in nature, the same that ever you were, give glory to God, and say, The word of the Lord is quick and powerfull, and go off with this conviction in power upon thy soul, I never expect to go to heaven and glory, if I become not (through grace) a new Creature.

But before I go further, I would open, that every soul that is a new Creature, must be in Christ; and why.

So saith the Apostle to these *Corinths*, in this Epistle, 13. *Chap.* 5. *Examine your selves, prove your own selves, know you not that Jesus Christ is in you, except ye be reprobates!* ye are *created into Christ Jesus*, Eph. 2. 10.

If a man abide not in me, he is cast out as a branch, and is withered, *Joh.* 15. 6.

Now herein lyes the great Mistery of Godlinesse, into which all our evidences for Heaven are resolved, and therefore this is a weighty enquiry. I am to speak of it, specially, as it relates to the making and forming by the new Creature.

This being *in Christ*, is expressed by being *rooted into Christ*, Col. 2. 7. *Planted into him*, Rom. 6. *Built up in him*, Col. 2. All which bespeak a reall *union* with

with him; that this is not a mere imaginary thing, but as true and reall, as the union between the root and the branches, *Ioh.* 15. and the foundation and the building, *Eph.* 2. which is wrought, by the Spirit of the Lord Iesus, drawing and uniting true believers unto him; The same Spirit dwelling in them; *Rom.* 8. 9, 10, 11. —— *By his Spirit that dwelleth in you.*

Now to consider, Why all that are new Creatures, according to the Gospell, must be so *in Christ.*

1. Such as are Gospell *New-Creatures* must be *in Christ*, because if they be *New-Creatures*, they must be *Living* Creatures. Now God hath laid up all *life*, that shall be dispenced forth, in his Son Iesus Christ, *Ioh.* 5. 21. 26. —— *The Son quickneth whom he will*; for as the the Father hath life in himself, *So he hath given to the Son to have Life in himself*; *Because I live, ye shall live also*, Iohn 14. 19. Now naturally all sinners are *dead* in the old *Adam*, and utterly unable to beget life in themselves: who can make alive his own soul? but when they were New-born as new Creatures, they are said to be quickned in Christ, *Ephes.* 2. 5. As God breathed life into man at first, and so he became a living soul; so in the *new Creation*, the soul is said to be *created into Christ*, Eph. 2. 10. and to be made *Alive in him*, Rom. 6. 11.

2. If there were not a reall union of the soul with Christ, life (if it should be given without it) would not be preserved in the soul, *Thou holdest our soul in life*, Psal. 66. 9. As the branch, through it was once quickned, cannot preserve it life, if cut off from the root;

root; And therefore a continued supply of life from Jesus Christ, to the soul, is necessary as to all its spirituall actings as a new Creature.

3. By being in Christ, the soul is made *partaker of the divine nature*, 2 *Pet.* 1-4. by which the regenerate part, all gracious habits, are infused in the soul, whereby the New-Creature is formed up, in believers. Hence it is, that all grace and holinesse is infused into the soul, as distinguish'd from Common grace, that at last withereth, *John* 15. 6. *If a man abide not in me, he is cast forth as a branch, and is withered*, &c. therefore a necessity of being in Christ.

4. Without being in Christ, the power and raign of sin, the body of sin, will not be destroyed; no destroying the body of sin, by any possible endeavors, but by the influence of the death of Jesus Christ, and a reall fellowship therewith, which cannot be attained but by being planted into Christ; *Rom.* 6. 5, 6. *For if we have bin planted together into the likenesse of his death, we shall be also in the likenesse of his resurrection: knowing this that our old man is crucified with him, that the body of sin be destroyed, that hence forth we might not serve sin*; All the proper mortifying power that believers have of the body of sin, is drawn from fellowship with the death of Jesus Christ, which fellowship ariseth only from being one with him.

5. The Image of God cannot be renewed upon us, but in Christ? *As we have born the Image of the Earthly, we shall also bear the Image of the heavenly*; 1 Cor. 15. 19. So, Rom. 8. 29. ——— we are *made conformable to the Image of his Son*; By union a soul is made

made partaker of the fulneſſe of Ieſus Chriſt, as all grace is laid up in him, and of that fulneſſe partaker by meaſure of every grace from him; *Iohn* 1. 16. *And of his fulneſſe have all we received, and grace for grace*; that is, grace according to the patern of Jeſus Chriſt, partaking of every grace in him according to the meaſure allowed to every member and branch in him.

6. Without being in Chriſt, no duty is accepted with God; by being in Chriſt, we are accepted in the righteouſneſſe of Chriſt, whereby all the dutyes of a Child of God are accepted with the Father, 1 *Pet.* 2. 5. as performed by a principle of life from Ieſus Chriſt, and offered up to God in the name and righteouſneſſe of Chriſt; otherwiſe let praying and all other dutyes be never ſo ſtrictly, frequently, devoutly performed, they find no acceptance with God, and the ſoul is not bettered by them: *Without me ye can do nothing*. John 15. ſaith Jeſus Chriſt.

7. Without being in Jeſus Chriſt, there can be no holy fruit in converſation brought forth to God, John 15. 5. *He that abideth in me, and I in him, the ſame bringeth forth much fruit*; All the fruit that is of our own ſtock, comes to nought, but the fruit that is brought forth in Chriſt, from implantation into him, is precious; fruit unto repentance. Reformation, holineſſe and righteouſneſſe, and doing of any good, unleſſe it proceed from the life we have in Chriſt is Phariſaical, and comes to nothing, and will be burnt up in the day of the Lord; wherefore ſanctified believers are call'd the trees of righteouſneſſe, *Eſay* 61. as planted engrafted into Jeſus Chriſt, whereby they bring forth all their ſavory fruit unto God.

Uſe.

Use. See now the great and weighty, and indispensable necessity of getting into Christ, of having union with him, the main pillar upon which hangs all your Comfort; Do what you will and be out of Jesus Christ, and tis an accursed loathed sacrifice; Do what thou wilt from thy own stock, and tis bitter fruit; A dram of what is performed in Christ, is of more worth then a mighty daily bulk of duryes without it; not hereby to lessen a believer, as to muchnesse of duty, but to shew the unacceptableness of all duties, though never so *many*, *long*, *devout*, till a poor soul performes all from a new principle, and power of life in the soul from Iesus Christ, and so a new Creature.

Oh! that poor souls were thoroughly convinc'd of this, who, so they perform duryes, never consider this. Oh! lay to heart thy *dead* condition, and the infinite necessity of getting into Christ: No life in thy soul, no preserving of life, till Jesus Christ; nothing of the divine nature upon thee, no destroying of sin, nothing of the Image of God upon thee, that is saving; no duty accepted, no fruit unto God in thy conversation, till thou hast the reall experience of this blessed Mystery in thy soul, of being one in Christ, through the spirit, till thy soul knoweth what union & fellowship with the Son of God meaneth; Therefore souls that fall short here, their knowledge, profession, conversation is lost labour, is to the great matter of eternall life and salvation.

2. If all that are truly and savingly *New-Creatures*, *are in Christ*; then a New-Creature any other way, is but a semblance and appearance of it, and not so indeed and reality; If from our selves, from

the power of the Law upon the Conscience, or upon any other account whatsoever.

And therefore, I still say, the more we consider of this matter, of the more narrow enquiry do we find it to be.

There is a semblance and likenesse, of being New-Creatures, which is not really so, a semblance of holinesse, a holy fruit, which is not truly so, but will at last wither; and hence, all the withered professours in this day, as we shall presently shew.

I shall not here speak of such, as pretend to no manner of change inward or outward, such as are in all things, the same that ever they were, as such as live in known grosse sins, they have no appearance or pretence of claim to the Title and Character of the New-Creature; By their own confession and acknowledgment they are still the same as ever they were, therefore, not so much as pretend to be made New; to such I shall, if God will, apply a further word before we have done.

Onely now of the *semblance* of the New-Creature, (falsely so called) but not really so.

1. A soul being convinc'd of the damnablenesse, of such and such a sin, from the Law, and the power of the word upon the Conscience, that a soul living, continuing in it, shall never enter into the Kingdom of God; as from such a place, as, 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not enter into the Kingdome of God, Be not deceived, neither Fornicators, Adulterers, Idolaters, nor effeminate, nor abusers of themselves with mankind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners*

shall

shall inherit the kingdome of God, And such were some of you, &c. I say from this or the like Scripture, a soul may be convinced, that if he continued in any of these grosse wickednesses, he shall never see the face of God, and so may take up from the grosse outward Acts of them, or, at least, from a frequent committing them; Now this person may go no further, and because he hath left some speciall grosse sin, he thinks himself a true Convert, and a New-man, and may flatter himself with the conceit of being the New-Creature we are to set forth; but no New *inward* man, no coming to Christ, nor being in Christ; And, it may be feared, many souls are under this dreadfull snare.

2. Such a kind of outward Reformation, may arise from special judgment, and affliction upon a sinner, trembling that God hath smitten him for such a sin, and so may take up from it; and this also often passeth for conversion; not but that sometimes God begins the first stroke by laying his hand upon a sinner, but I speak of a mere taking up from a profane course, and never getting into Jesus Christ, which many rest themselves in.

3. A sinner may leave some sins of youth, as inconsistent with riper years; and upon that, may take himself to be a Convert, or a kind of New-Creature, to be changed and turned from what he was; but no forsaking this sin with loathing of it, as against God, no unbrokennesse of heart for it, and the root of it still unsubdued in his heart.

4. A sinner may take up from some grosse sins, as inconsistent with reputation, *credit* in the world, or his *profit* and worldly advantage, so many de-

baucht persons turn to be great worldlings, and yet take themselves to be good Converts, when they have turned from a sin that would waste their estates, to be wretched worldlings; yet these go away with a good opinion, of themselves.

5. Sinners may take up and reforme, to get the favour of some Religious Friend, or great person that doth countenance Religion, in hope of some special preferment or honour by them, and so get a forme of profession, an ability to speak of good things, own the best people, hear good men, and yet all this proceed from a rotten heart; as was with *Simon Magus*, *Acts* 8. hoping after great gain by the gift of the Holy Ghost, the gift of Miracles, and yet was *in the gall of bitternesse, and bond of iniquity*.

6. Souls may have a kind of reall conviction, and taking up to some new dutyes, in the sinfull neglect of which they have long lived; as to a kind of secret prayer, in observing the Sabbath more strictly, read more, hear more, (things good in themselves, when used as meanes to find Jesus Christ in) and yet may continue long in these; and not a Gospell New-Creature in Christ; Never humbled so as to be emptyed of themselves, and come to Jesus Christ, as for righteousnesse, so for life and strength for the performance of all dutyes, and subduing of all sin, and herein chiefly the Legall New-Crearure (so called) doth consist, in taking up to most known outward dutyes, something strictly, (yea sometimes more then a soul that is in Christ) and make conscience of them, as of grosse outward sins: and yet no Gospel New-Creature. I wish there are not too many such.

7. A

7. A soul may take himself to be a new-Creature, from some good liking that he hath of such as are better then himself, and some *purposes and resolutions* to be better; which purposes for a time carry a man forth, till new temptations, and then they will not bear a man forth; Thus you shall find many sinners purposing and strongly resolving to take up, to avoid such courses they have found to end in trouble, and yet fall back again, because purposing in themselves, and not getting into Christ for strength: and these think themselves to be a kind of New-Creatures.

8. Yea further, a soul may be under some terrours of conscience for a time, and yet heal and relieve himself by a leaving the sin outwardly that occasioned such terrour, and taking up to a greater bulk and formall course and round of set duties, under which such souls ensafe themselves and settle in a kind of peace, and take themselves to be New-Creatures, because they were under terrours, and forsake some sins, and performe more duties, and yet never healed by the blood of Iesus Christ, nor have taken root in him.

Before I go any further, let me bring home, if the Lord will, these things to your Consciences, and let it be a word to find out such whose conditions have bin opened.

Such then of you, who haply have left some grosse sins, some open profane courses, because the word of God hath glar'd upon your consciences, and you could not commit such sins in peace, that upon some speciall affliction have taken up to a little stricter course, that have left the sins of your youth,

onely becauſe they were youthful ſins, not ſutable to riper age, or have ceas'd from Lewd courſes, becauſe of your credit among men, or your worldly profits, ſins in which you could not thrive in your eſtates; If this be all, know it, that your are not the New-Creatures, we are ſpeaking of, you are far from the kingdom of God; and if you come no further, even to ſee your ſelves wholly at a loſſe, and ſo get to Ieſus Chriſt, you are damned for ever.

Yea if any for the favour of men, or ſome outward advantage, have taken up a ſeeming profeſſion of Religion above the ordinary rate, and this be your main principle; know thou art ſeven times the Child of the Devil, more then thou waſt, to deal thus Atheiſtically and Hypocritically with the great God, who will one day lay thee open to all the world, and thou ſhall be confounded in thy ſelf becauſe of this thy abominable iniquity.

And ſuch as have come a little further, that from ſome conviction of your ſhortneſſe, of what you ſhould be, have betaken your ſelves to a greater bulk of duties, make conſcience of many ſins and many duties, and ſo you have ſetled your ſelves in your courſe; know you alſo, this you may do, and be far from Goſpel New-Creatures.

Such alſo as reſt in purpoſes and reſolutions, wiſhings, and ſome wouldings to be better, this will not do, if it be no more; or ſuch as have heald your ſelves, and have not bin healed by coming to the Lord Ieſus Chriſt, by a more exact way of ſome outward duties; know it, and be convinc'd, that the core will break out again, and you are yet to ſeek

for

for a well grounded peace; and are none of the Goſpel New-Creatures.

Now another degree of miſtakes of the New-Creature, doth ariſe from the taking of *Common grace*, (which a Hypocrite may reach to) for truth of *renewing* ſanctifying grace; And know, that every Hypocrite doth not know himſelf to be ſuch, but a Hypocrite is one that appeares to himſelf, and others to be what he is not; He takes himſelf to be a good Chriſtian, a believer, a new Creature, and is not ſo: The ground of ſome of theſe great miſtakes, I ſhall mention.

As firſt, A poor Creature thinks himſelf ſafe, becauſe what he doth, he thinks he doth it all with *a good heart.* No one ſo confident of the goodneſſe of his heart as a Hypocrite, becauſe he knowes not his own heart; in that great Reformation in *Ioſiahs* time, *Ieremiah* ſpeakes of, *Chap.* 3. 10. that *Iudah turned* to the Lord, but *feignedly, not with the whole heart*: yet the people thought otherwiſe of themſelves, as tis likely, when they entred into a Covenant with God, with good *Ioſiah.*

This is it that moſt poor ſinfull Creatures do bolſter up themſelves with, in their ignorance and ſecurity, that they do all to God and men with good hearts; whereas a renewed ſoul doubts of the goodneſſe of his heart, and hath matter of humbling for it, in every duty.

2. Another miſtake of poor ſouls is, (as to the Goſpel New-Creature,) from a *miſpriſion of ſins of infirmities*, for ſuch as are indeed *reigning damning ſins*; As to inſtance, to lye for advantage, to ſwear petty Oaths ſometimes, by faith and troth, by the

masse, to mention Gods name frequently, as a by-word, crying Oh Lord, Oh God, slightly, vainly, or sometimes to drink to excesse, or the like evils; 'Tis common to hear wretched souls, when convinced of them, to excuse the matter, Why, 'tis their *infirmity*, whereas it proceeds from a heart wholly unregenerate, and under the power and reign of sin.

Infirmities of the Children of God, are not allowed by them, but humbled for, mourned for, every day watch'd against, the root of them they endeavour to mortifie through the Spirit; which the common professour that calls all his sins his infirmities, doth not, Oh! Souls, there's a vast difference berween the infirmities of such as are indeed *New-Creatures*, and between the reigning sins of naturall men; sin reigns in its peace, power, habit, in the heart, no subduing, crucifying, purging, which a New-Creature doth and hath.

3. This mistake of the New-Creature doth arise from a misconceiving of the reluctancy of a naturall conscience, before or in the committing of sin; taking it for the conflict that is in a truely regenerate Soul, between the Regenerate and the carnall part; which mistake usually is bottomed upon a misunderstanding of that place of *Paul*, Rom. 7. 15. *For that which I do, I allow not*, &c. Hence say many unregenerate, graceless persons, Why, though they do break out into such and such things, and omit such and such duties, yet they do not allow themselves in it; that is, their conscience is not wholly seared, and so make some resistance, and thus they take to be saving grace; A grosse and most dangerous mistake;

Now

Now take such a person, and he hath *not a delight in the Law of God, in the inward man*, as *Paul* had, *vers.* 22, doth not cry out as inwardly burthen'd, *wretched man that I am who shall deliver me from the body of this death?* No such daily complaints and groanings under the weight of it, No eying God through Jesus Christ for deliverance from it, No serving the Law of God with a renewed inward man, No walking after the Spirit; as *Paul* professeth to do; so that unless it be so with you, that no allowance, in the conscience and yet do it, it comes to nothing; and an Hypocrite may and doth as much, till given up to a seared conscience, past feeling.

4. From a mistake of *faith*, taking that for sound and saving, which is common to a Reprobate; such as *James* describes in his Epistle; speaking of men, who *say they have faith*, and have not really; A faith that believes that God is; the Scriptures; the dying and rising of Jesus Christ, and all other Gospell truths, as it pretends; yea that he believes on Jesus Christ, and hopes to be saved by him, as well as the holiest; and upon this they have a kind of peace. I have spoken before of Justifying faith; only a word as to the New-Creature; know therefore, That faith which hath convinc'd the soul of its own weakness, and so brought it to Jesus Christ, for life, that doth not teach a soul to deny it self, that doth not purifie the heart, that doth not live upon Jesus Christ, and so created into him, is not the faith of the New-Creature, but a common dead putrifying faith, that suffers the soul to putrifie in sin, and works not to the cleansing of it,

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5. To instance in some other graces; as, namely, *repentance*, which souls do take to be onely a wishing the sin had not bin committed with a little fear and sorrow after it, and this they think to be true repentance; which when true, is accompanyed with loathing of the sin, and our selves, and our corrupt natures, brokennesse of heart for it, and from it, and turning to God by Jesus Christ, and eyes the honour, patience, holinesse, love of God in its sorrowing, more then his wrath; and hath for its effects, *carefulnesse*, *indignation* against it self, *vehement desire* after more holinesse by Jesus Christ, 2 *Cor.* 7. 11.

6. A false and carnall *hope* of Heaven, mistaken for a gracious *saving hope* deceives the soul in this matter: many poor souls, yea, it may be feared, the most, think they shall go to Heaven, because they *hope* so; and think they ought to hope; Now a saving hope of pardon and Heaven is rightly bottom'd, namely upon the riches of Gods grace, *Titus* 3.7. Upon the righteousnesse of Jesus Christ, *Gal.* 5.5. Upon some speciall promise of God; Upon *experience of God*, Rom. 5. And *purifies the soul*, 1 *John* 3.3. as I may have occasion more at large to speak.

Oh! this false and carnall cursed hope, that is not thus bottom'd, serves onely to shut up the heart against the power of the word, and a saving closing with Jesus Christ; till a soul is dasht in this hope, it will never get a better.

7. A *form of knowledge*, specially if *encreas'd* under the Ministery of the word, may much deceive a soul in this great and weighty concernment; so *Paul* speaks

speaks of the Jews, *Rom.* 2. 20. having *a form of knowledge, and of the truth of the Law*; Many have a Catechisticall form of knowledge, they can describe what faith, and repentance, and regeneration is, and then think they have it themselvs, because they can *tell* what it is, and do believe it to be such; There may be much knowledge in the head, and yet no renewing grace in the heart; That knowledge that is saving brings with it a power upon the soul, to love, delight in, to experience the goodnesse, vertue, sweetnesse of what it knows: It transforms the soul into the image of what is known, 2 *Cor.* 3. *last.* It is spirituall and it makes the heart, the affections spirituall.

8. A misconceit of the *grace of love* is also a false ground in this matter: As that a poor soul will think that he loves God, when he hath no knowledge of him, nor delight in him, nor Communion with him; nor doth love his Image, which is holinesse; And that he loves All, every one, whereas much envy and malice reigns in the hearts, if but a little provoked; And for the people of God, truly so called, they hate them for Hypocrites, Schismaticks, and what not? or if a little better thoughts of them, tis not love to Christ, and his Image in them, that acts them, which is the nature of the grace of love.

9. So is patience, humility, meeknesse, mistaken, some natural dispositions are more patient and meek, and these poor Creatures are apt to mistake for grace, when 'tis nothing but mere nature, and more candid disposition; And such Souls, from naturall temper can bear much, and it hath an appear-

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ance of grace; But yet here may be no work of the Spirit all this while, humbling, meekning the soul in its own vileneſſe, no mortification of contrary luſts, No humbling for pride of heart, without which no true gracious humility; No meekning by the Goſpell, and the power of Chriſts love upon their Spirits; And yet upon this account, you ſhall have poor carnall ſouls pretend much (as I have often heard it urged by them) to the fruits of Spirit, mention'd, *Gal.* 5.22. of love, joy, peace, goodneſſe, patience, temperance, when tis nothing but diſpoſition, ingenuity, or from civil education.

10. As great a deceit there is about the *fear of God*; many poor ſouls do fear the puniſhment and wrath of God, which is all they do, and then they think this is the fear of his ſervants; The fear of the Lord, which God promiſeth to put in the hearts of his own people, *Jer.* 32.40. is a fear of God, becauſe he is holy, becauſe he is gracious, becauſe he hath pardoned iniquity; *They ſhall fear the Lord and his goodneſſe, Hoſ.* 3. *laſt.* which fear is mixt with a ſweet and bleſſed love to God, and conſolation of the Spirit.

11. A *miſapprehenſion of good workes*, cauſeth a miſtake of the New-Creature; many are convinc'd that workes of mercy and charity and Juſtice are to be done, and ſo, from a pittifull nature, or from vain-glory, or from a ſecret thought to appeaſe God, or from Legall conviction at leaſt, they will be ready to do Charitable works, (things good in themſelves) and this they think diſcovers their Faith; And herein lyes a common deceit in the vulgar profeſſours of the people of *England*; Now all the good works

works (falſly ſo call'd) done out of Chriſt, are fleſhly, and not accepted with God, A papiſt, and many a carnall proteſtant, (even alſo for the ſin of his ſoul) doth much this way; But good works, properly ſo called, do flow from a living faith, from love to Jeſus Chriſt, and deſigne, not a ſelf-juſtification, but the glory of God; And gracious ſouls do find it very hard to performe them, with holy ends.

12. Miſtake of *a good converſation*; which may onely be a morall converſation, civill, ſober, righteous as to men, but mindes not *holineſſe* to God, which is the ſpeciall part of a Goſpel-Converſation: And yet the moſt of people go away with this, that they are believers, and in a good eſtate for heaven, becauſe they have a good converſation, which they greatly miſtake. That which the word of God calls a good converſation, as an evidence of faith, is not onely a mere outward blameleſneſſe (which the Phariſees had), but to walk with God, from a Goſpel-principle, from Goſpel-Grace, and the love of God in the heart, chiefly reſpecting holineſſe to the Lord, and the fear of the Lord upon the heart; now a ſoul that hath nothing of this may be outwardly blameleſſe, a Jew and heathen may be ſo, and nothing of the grace of God upon them.

Uſe. Now the Lord make this to be a convincing ſearching word to you; you that have left ſome groſſe ſins, from the word upon your conſciences, from afflictions, from worldly advantages from age; be it known unto you, this you may do, and more, and be ſtill the Children of wrath, in an unpardoned condition, and not the New-Creatures we

are

are speaking of; yea though thou hast taken up to new duties, and makest conscience of many sins, and many duties, thou mayst still be out of Jesus Christ.

And you that call your daily sins (which have *dominion* over you) your infirmities, when not humbled, nor mourn for them, nor cry for strength against them, this your way is your folly, and the Devil and your own hearts greatly deceive you; yea you call such sins your infirmities, (meaning as if they were the infirmities of the Children of God) that cannot consist with truth of grace, such as common lying, and common profaning the Lords name in your mouths, and neglecting to sanctifie his Sabbaths, and living in the neglect of secret spirituall prayer.

And such of you that have some striving in your consciences, before and after the sin, know it, it may be so, and yet not a drop of saving grace in you, no regenerate part wrought forth in you; And yet how many bear up themselves upon this score: and think thence they allow not themselves in the sins they commit, in *Paul's* sense: look to this, or you may for ever perish in this snare, I have given some markes how you may know it.

Take you heed also, that you take not that which is called *Common-Grace*, which is Common to Reprobates, for true grace. There's is a false faith, a false Repentance, a false Hope, and so of the rest, in which you may assuredly go to Hell; you may have a harmelesse conversation, and do some good works of Charity and yet perish for ever, you may have nothing of the New-Creature in you; and yet give all your goods to the poor.

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In a word, you may leave outward grosse sins, have convictions of wrath to come, have purposes, (such as they are) to be better, take up to New-Duties, have common grace, think you have faith, repentance, hope that you are humble, patient, have a good conversation, and do good works; and yet not be New-Creatures in Jesus Christ, as we shall further evince.

I have yet one more deceit to discover, and that is, the mistake of a Scripture-*good conscience*; It is true, that the Apostle in 1 *Tim.* 1. 5, 19. puts *faith and a good conscience* as the great Comprehensive Duties, but there is not any one thing more mistaken, then what this *good conscience* is; Too many Preachers presse this carnally, and carnall people go away with it, that they have Faith, yea they never doubt it, and for a good conscience they discharge it; I have spoken of Faith already, but now that which such poor seduced souls take to be a good Conscience, is onely to wrong no body, to be just to all, not to purloyn others goods, to take and keep nothing but their own; they take it to be chiefly conversant about the duties of the second table, concerning their Neighbour; A little to rectifie this soul-damning mistake.

1. A *Scripture-Conscience* is an *enlightened conscience*, which before was shut up in darknesse, *Eph.* 1. 18. The light of the word of God is set up in the conscience, whereby it discovers those truths in their power and worth, which before it was dark unto.

2. A good conscience is a *conscience searcht* by the power of the word, *convinc'd* to be under sin, and guilt, and pollution, whereby trouble doth arise in

in it; God laying in the weight of guilt, the damnableneſs of ſinne, the pollution of it, upon the Conſcience; ſo that the ſoul cries out, What ſhall I do? How ſhall God be pacified, and the ſoul ſaved?

3. And hence it is, an *awakened Conſcience*, which before was aſleep; *Awake thou that ſleepeſt*, Eph. 5. The voice of the Spirit doth awaken that Conſcience that before was aſleep in ſinful ſecurity.

4. A good Conſcience is convinced, that all the keepings of the Law, and keeping a Conſcience to men, cannot juſtifie the ſoul before God, cannot commend it to God, which a Second-Table-Conſcience imagines it will, and ſo is in peace: *Paul* kept a Conſcience as to many things, *Act.* 23.1. *I have lived in all good Conſcience before God untill this day*; meaning, I conceive, from his youth up, when he was a Phariſee; but when his Conſcience was convinced and awakened, and came to ſee Jeſus Chriſt, he ſaw that all his keeping a Conſcience, as to many Sins and Duties, could not in the leaſt commend him to God.

5. A good Conſcience is ſprinkled with the bloud of Jeſus Chriſt, *Heb.* 10.22. *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience. How much more ſhall the blood of Chriſt, who through the Eternal Spirit offered himſelf to God, purge your Conſcience from dead works to ſerve the living God*, Heb. 9.14. So that this is the efficacy of the bloud of Jeſus Chriſt upon the Conſcience of a Believer, it pacifies it in the ſenſe of the forgiveneſs of ſins towards God, ſo as it can draw near to God; and it purgeth it from dead works, ſin,

and

and pollution, to serve God acceptably. This is a good Conscience indeed.

6. *A good Conscience respects all the Precepts of God*, as well of *Holiness* to God, as Goodness to men; which the Conscience we have been speaking of, doth not. Such a one makes not conscience of this great and absolute Precept, *Be ye holy*, 1 *Pet.* 1. It makes not conscience of purging the heart, of secret mourning to God, of the purity of Gods Worship: It makes no Conscience of lesser sins, as we have shew'd, not of *all* sin; as *Herod* heard the Word gladly, but made no conscience of persecuting *John* to death, when he stood in the way of his Lusts: Now, I say, a good Conscience respects precepts of Holiness, secret as well as publique Duties, inward as well as outward sins, lesser sins as well as greater.

7. A Scripture-good Conscience *is much taken up about godly sincerity*. So *Paul*, 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our Conscience, that with simplicity and godly sincerity, not with fleshly Wisdome, but with the grace of God we have had our Conversation in the World*, &c.

Thus a soul that walks with a good Conscience towards God labours to approve it self in all things, with a godly sincerity, to do all as unto God.

Lastly, a good Conscience labours to keep it self pure and undefiled: it is accompanied with a *pure heart*, 1 *Tim.* 1. 5. *Now the end of the Commandement is love out of a pure heart, and of a good Conscience, and of Faith unfeigned.* A soul that would keep the Conscience good, would keep it pure, and the whole inward man pure, as a Temple unto God.

Use. Now see how many ingredients go to make up a *good Conscience* in a Scripture-sense, and what a great mistake is in this weighty matter; and how far abundance of people that make conscience of their dealings with men, conclude thence they have a Scripture-good conscience to God, when they are not savingly enlightned, their Conscience never searcht by the power of the Word, and throughly awakened out of a natural condition, never humbled, for resting in themselves and their Duties, not having their Conscience sprinkled with the blood of Jesus Christ, and purged thereby, not having a tender respect to all the Precepts of God, inbo to walk before him in godly sincerity, nor with a pure heart. You then that are shorn of these things, you are wholly to seek in that which you so much pretend to, and speak peace to your selves in the having or keeping a good Conscience; you have as yet no part in this matter.

2. What hath been spoken of a good Conscience, may be for instruction and direction to the Called Ones of Christ; how to preserve the Conscience good and peaceable, and so to live and dye in the peace and comfort of it, through Jesus Christ our Lord. Get it sprinkled with the blood of Jesus Christ every day, and under the searchings of the Word, and awake unto God, and pure and undefiled, respecting all the Holy Precepts of God, as binding to your Conscience; so will the Conscience be tender, and peaceable, and God will witness in your Consciences your acceptance with him in his Son Jesus Christ.

I would

I would give out further, some Notes of Tryal, Whether you rest in false common grace, or not, as to what we have already spoken in so weighty a matter.

1. By your *never-suspecting the truth of your grace*, but taking all upon trust, never doubting but you have Faith, and do repent, and so of all the rest; That soul that never suspected his grace, may well fear that his pretended grace, is no more then what a Hypocrite may reach unto: The poor called Children of God, are exceedingly jealous their Faith is not sound; that they are short in every grace, because of the woful mixtures that they find, more unbelief, then Faith; more hardness of heart, then softness; more pride, then humiliation; and so of all. Now that soul that goes away with an unsuspected confidence of every grace, sure flatters himself, and his way will be found to be deceitful.

2. That soul that draws back his Conscience from the searching power of the Word, when it gives out ways of tryal of sincerity, and truth of grace, and puts it off, as if not concerned in it; this may well bespeak a false heart. A gracious heart would bring the Work over and over to the Touch-stone of the Word, delivers up it self unto it: yea, is much with God to search him in point of a fifth Work upon his Spirit, as to any prevailing iniquity in his heart; as *David*, *Psal.* 139. When he was before the Lord, appealing to him, and opening his heart to him, speaks thus, *ver.* 1, *Oh Lord thou hast searched me*, &c. thou hast: And yet *ver.* 23, 24. begs of God yet further to search him: *Search me, O God, and know my heart; try me, and know my thoughts;*

and see if there be any wicked way in me, and lead me into the way everlasting.

3. False grace is discovered by its *easie acting*: When you can easily believe, easily repent, easily be humble, and so of all others. Certainly, 'tis all naught. There is great contradiction within, and from the Tempter, as to act grace begun in a soul; yea, a daily supply from Jesus Christ must be, to act any grace livelily; which the common pretending ease Believers are not sensible of. It cannot be but every act of grace must find more or less resistance from flesh and bloud, which is so vigorously opposite to the nature and acting of real grace in the soul.

4. Such as are never humbled for the spiritual wickednesses of their hearts; (I call them so in opposition to the more gross and fleshly wickednesses) now these are *hypocrisie, selfishness, spiritual pride, vain-glory, unbelief*; many that have had trouble for some gross sins, & will withstand some gross corruptions, through common grace, never come to be abased for these depths of the heart, which are more hardly discerned: I may well enough call that soul as yet a Hypocrite, that is never humbled for the Hypocrisie of his heart, for selfishness, and the rest.

5. Common-grace measures the soul chiefly by *Negatives*, what it is *not*, rather then what really it *is*; as the Pharisee, *Luke* 18. —— *I am not as other men are*; pleaseth himself rather in what he is not, then what he is: I am not thus and thus, as abundance of debaucht persons are; but whether he be called of God, emptyed of his own righteousness, sanctified in Christ Jesus, and a new Creature in him, he puts off the Examination of.

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6. Common grace doth at best *respect a mans self* in all it does, and not the glory of God, which it sees not; let others be as wicked as they will, it is not much to such a soul, let every one look to himself: such a soul doth not avoid sin as sin, but onely for fear it should damn him; whereas the proper nature of grace is to respect God, his holinesse, name and glory.

Thus have I laid down some plain discoveries of the pretended New-Creature, that which I have styled a Legall New-Creature. I shall now proceed a little further to make discovery of a more seeming Gospel New-Creature, yet but seeming.

That which hath the neerest resemblance of the New Creature is, when from some *common enlightnings* of the Gospel of grace, and some *overly tastings* of the good word, the *affections* being something stirrd therewith, there is some affection expressed to the Gospel, and some outward reformation upon it, and a profession, above the common formall rate taken up, joyned also with *common gifts* of praying, or propheſying, knowledge, *&c.* Now all this may make so great a *blaze* and flourish, that it shall be hardly discerned, by such a professour himself, or others that are spirituall; That all this may be, 'tis clear from severall Scriptures, *Heb.*6.4 5. where mention is made of *inlightning, tasting, gifts of the Holy Ghost*. and yet such to *fall away*, and *never to renew themselves again*; and *to be nigh unto cursing*, verse 8. *And* verse 9. *Beloved we are perswaded better things of you, and things that accompany salvation*, &c. Implying, that these things may be, but do not alwayes accompany salvation; So the Apostle

Peter, 2 Pet. 2. 20. speaks of such who had *escaped the pollutions of the world, through the knowledge of Jesus Christ, and yet again entangled therein, and overcome, and their latter end worse then the beginning.*

They shall escape many grosse pollutions, and that through a kind of knowledge of Jesus Christ, and yet be again overcome, and return wholly to them, So *Matth.* 12.45. Our Lord Jesus speaks of the *house swept, and garnished,* the *unclean Spirit cast out for a time*; some outward reformation, a damp upon the lusts of the heart, and knowledge, and common gifts, and yet the unclean spirit returning again.

Examples might be produced of such professours, in the Gospell, as that of *Judas*, an eminent professour, a forward follower of Christ, suffered some persecution, and gifted, and yet proves a Reprobate, *Simon Magus* baptized by *Philip*, renounced his sorceries, took upon him a forward profession of Christ, accompanyed *Philip*, and yet *his heart not right in the sight of God*, Act. 8. 13, 21.

It may be more then feared. This age (to the high scandall of Sinners, and Saints) hath produced many such; that have bin much taken with the glorious grace of the Gospel, their consciences something awakened for Heaven, the affections stird, have attained to flourishing gifts, and yet returned to their first nothing, turn'd blasphemers, and professed *Atheists*.

And no doubt there is such a Majesty, excellency, sweetnesse, in the Gospel of Jesus Christ, that may for a time much affect a carnall heart, and may be received,

received with joy, Matt. 13. 20. The very History of Jesus Christ dying for sinners, may much affect; that he will freely give sinners; the glory he hath provided for his own, these and the like things may much take the affections for a time, make a soul ashamed of grosse pollutions, and yet no New-Creature all this while. And of such as these it is, that Christ doth Prophesie of, Matth. 25. who shall have Lamps, Light and Profession go along with the wise Virgins, wise and truly gracious professours, not be discovered (many of them) till the Lords appearing, and yet kept out of the Kingdome of Heaven.

Now of all others, these have the most resemblance of a real New-Creature, and yet fall short, and perish for ever.

I should prevent my self, should I at large discover wherein such professours are short, onely a word or two.

1. Such souls are never emptyed of themselves, and humble & so come poor and nothing to Jesus Christ, though haply they may be able to speak of it, as many souls have a forme of Gospel-knowledge, and can say, *we are nothing* and yet never had the saving experience of it upon their own hearts.

2. Such souls have no *true brokennesse of heart for sin*, they much slight it; yea, say many, tis Legal; brokennesse for sin, is a low dispensation, as they will style it; without which (in some measure) no saving repentance, which is as necessary to salvation, as believing of Jesus Christ, and Free-grace.

3. Though such souls may reforme many things, yet there is some *unsubdued lust* in the heart, that at

last breaks out, and carryes an end the heart, as with *Simon Magus*, and *Demas*.

4. Under all such enlightenings and tastings which may for a time affect the heart, the heart still remaines *unchanged*; and so no New-Creature.

5. They are not rooted into Jesus Christ, which we have shew'd is the root of the New-Creature; Not *rooted and built up in him*, *Col.* 2. 7. Therefore tis said of the hearers with joy for a time, that they had *no root*, *Matth.* 13.

What hath bin spoken as to this may put the more forward professours upon a close and diligent search, and to see if their attainments in enlightning, tasting, knowledge, gifts, reformation, be no more then what a Reprobate may attain to: and to lay their hearts under the searching power of the word, and to open their hearts to God, and cry unto him, and keep a godly jealousie over their Spirits; And rest not till you get poor and emptyed and humble your selves, your hearts broken for sin, every lust subdued and crucified, the heart changed, and your souls rooted into Jesus Christ, by a saving union with him; yea to give up your hearts to what we shall further say, through grace, as to the plain opening the reall Gospel New-Creature.

The Gospel New-Creature, positively opened.

I Might here shew you how every faculty of the soul is *renewed*, As the understanding, by the infusion of new and divine light into it, which is styled the *Enlightening the eyes of the understanding*, Ephes. 1.18. and to be *renewed in the Spirit of the mind*, Eph. 4.23. How the will is altered and changed, the affections made new, the conscience purged and sanctified, with all the powers of the soul: but I shall not take this Method, but rather pursue a more familiar way, more particularly shewing the make of the New-Creature, in reference still to its being so in Christ, which is our principall scope. First, then;

1. To the making and framing the *New Creature*, there must be a *New-Nature*; If there be a New-Creature formed, there must be a *New-Nature* to make it so; hence believers that are in Christ, are said to be *partakers of the divine nature*, 2 *Pet.* 1. 4. Which is wrought, by *the incorruptible seed of the word*, 1 *Pet.* 1. 22. Whereby we are said to be *born again*, And *Iam.* 1, 28. *Of his will, own will, begat he us with the word of truth*, &c. Which seed, is the seed of God in believers, the seed of every grace in the soul, which is something of the likenesse of God wrought in the soul,

ſoul, and ſo acts the ſoul towards God; which is ſtyled the infuſed habits of every grace in the ſoul; this New-Nature works contrary to the old corrupt nature, and it is ſtyled, The regenerate part, *the new inward man*, *Epheſ.* 4. 24, and aſſoon as it is wrought and formed in the ſoul, it works againſt the ſinfull diſpoſitions of the old *Adam* in us, and there is a new war or conflict begun within us, (which is ſomething more then the reſiſtance of a naturall conſcience as we have ſhewed) *I ſee another Law in my members, warring againſt the Law of my mind*, Rom. 7. 23. *&c. The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe two are contrary to each others* Gal. 5. 17. And under this daily conflict and war within, is every New-Creature, while we abide in the fleſhly tabernacle. This is the firſt peculiar diſtinguiſhing Workmanſhip of the New-Creature, there's a new ſeed, a new divine nature infuſed into the ſoul.

2. As there is a New-Nature, ſo it followes that this New-Creature hath a *new life*, it is a *Living* New-Creature; ſo regenerate perſons are ſaid to be *quickened in Chriſt*, who were before *dead in ſins and treſpaſſes*, Eph. 2. 1, 5. And, *The dead ſhall hear the voice of the Son of God and live*, *John* 5. And they are ſaid to *be*, *Alive unto God*, Rom. 6. 11. *Chriſt liveth in me*, Gal. 2. 20. Which new life muſt neceſſarily be, becauſe,

1. Every naturall man, (as hath bin already hinted) is dead in ſin, and is ſaid to be *without this life of God*, Eph. 4. 18. The Life of God departed from the ſoul, whereby it had Communion with God, upon our fall in the firſt *Adam*; therefore, if we are recovered,

recovered, we must have a new Life from God infused into us.

2. If there be not a *new life* breathed in us, we can put forth no spiritual vigour in any duty towards God, and so all our duties, services, worship would be dead fleshly duties; this I have also hinted in shewing the necessity of being *in Christ*, in a New-Creature.

3. As there is a new nature, and a new life, to begin the New-Creature; so, thence there's *a new breathing*; The Soul falls a breathing after God, and after Jesus Christ; As the life which God breath'd into man at his first Creation, is call'd the *breath of life*, Gen. 2. 7. And assoon as ever there is life, this new life breath'd by the Holy Ghost in the New-Creature, there's presently a *breathing* of this life, as indeed one of the first discoveries of it, (as breath is the most immediate acting of Life) the soul *breathes*, and *pants*, and cryes after God himself, Psal. 42. 1. *As the hart panteth after the water-brookes, so panteth my soul after thee, Oh God; I opened my mouth, and panted*, Psal. 119. 131. So that prayer, that is spiritual, it is *the breath of a living* soul; *Paul* that breath'd out cruelties against the Saints, when converted, and made Alive, he falls a breathing after God; *Acts* 9. — *Behold he prayeth.* And this doth indeed arise from the very nature of saving grace, which is to carry a soul to God through Jesus Christ, to set it a longing not only after mercy, and pardon, and peace, but after God himself, *Psal.* 63. 1. *My soul is athirst for God, the living God*, &c. As also from the dissatisfaction and emptinesse the soul begins to find in all Creature-enjoyments, which now it cannot (having had

had a view of Christ) be satisfied and contented with, but the soul must have God, must have Jesus Christ, must have the likeness of Jesus Christ, and so it breathes, cryes, pants after God, and the possession of him, and communion with him, as the Souls highest perfection.

1. Now, therefore, before I go any further, let this be well-weighed: Have you this *breathing* in you, which when you were dead in sin, you had not. This is the least degree of grace, if the soul be not thus breathing, panting, thirsting, longing after Jesus Christ, so that you cannot, must not, be satisfied but in the enjoyment of him; verily you are dead, and the grace of God is not in you: so that it may be for a true discovery of your states. Consider, what your hearts do most breathe after, what they most earnestly pant for: Oh! Is it for Jesus Christ himself? The hearts of Carnal Worldlings are said *to pant after the dust of the Earth*, *Amos* 2. 7. that is it the carnal mans heart thirsts after: but a Soul in Christ breathes upward, the Treasures of Heaven it pants after, and will never be at rest, till satisfied with them.

2. This may serve to distinguish formal praying, from that which is of the Spirit in the Children of God. There's no such thing as the breathing, panting, crying, longing of the Soul after God, and Holiness, and Communion with him, in formal *saying* of prayers: the thing done, quiets the Conscience; but for God himself, the Soul thirsts not for: Therefore you that pray in forms in secret, and content your selves, in saying and repeating such a form of words, sure you have little or no breathing for Jesus Christ

Christ in such Duties, the Heart is not exercised in longings and pantings for God: ye Souls, that pray out of forms, upon terrors, and no more upon the Conscience, but you thirst not, breathe not after God himself, you may be short of the life of God in you.

3. This may also encourage weak Souls, that have but broken words, to express themselves to God, yet your very Souls do breathe and pant after the Lord: verily the life of Christ is in you, if it be indeed so with you, and God will hear those breathings in you; *Lam.* 3. 56. *Hide not thine Ear at my breathings.* The blessed God will not hide his Ear from the breathings of his poor Children.

Onely let crying-panting Souls take heed, that this breath be not stopt nor intermitted: 'tis a most dangerous thing to intermit the breath of Prayer, that it grows weaker and fainter, it will be a sign unto you, and a sad one too, that the New-Creature is rather decaying, then increasing in you.

Be not contented with no more praying, then will just, as we say, hold Life and Soul together; that's to live at a very low rate; but just to live, if that. As breathing takes in the Air, revives, enlargeth the Natural Spirits, renders the whole man lively, and lightsome, and vigorous, so doth this constant Spiritual breathing with God, and after God; it enlargeth the Heart, revives the Soul, keeps freshness and vigour of Spirit in the way of God, when God comes in with a full gale upon the soul, how sweetly is it refreshed, how doth faintness, weariness, indisposition, go off, and the Spirit of a poor Creature is chearful with God, and blessedly delights

had a view of Chriſt) be ſatisfied and contented with, but the ſoul muſt have God, muſt have Jeſus Chriſt, muſt have the likeneſs of Jeſus Chriſt, and ſo it breathes, cryes, pants after God, and the poſſeſſion of him, and communion with him, as the Souls higheſt perfection.

1. Now, therefore, before I go any further, let this be well-weighed: Have you this *breathing* in you, which when you were dead in ſin, you had not. This is the leaſt degree of grace, if the ſoul be not thus breathing, panting, thirſting, longing after Jeſus Chriſt, ſo that you cannot, muſt not, be ſatisfied, but in the enjoyment of him; verily you are dead, and the grace of God is not in you: ſo that it may be for a true diſcovery of your ſtates. Conſider, what your hearts do moſt breathe after, what they moſt earneſtly pant for: Oh! Is it for Jeſus Chriſt himſelf? The hearts of Carnal Worldlings are ſaid *to pant after the duſt of the Earth*, *Amos* 2. 7. that is it the carnal mans heart thirſts after: but a Soul in Chriſt breathes upward, the Treaſures of Heaven it pants after, and will never be at reſt, till ſatisfied with them.

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lights it self in him. Oh delight to be every where in every way, where God breathes upon the hearts of his people, and where they breathe after him.

And let new living Souls take heed, by the way, how their Hearts do pant after the Earth and World, and the Contentments of it: this will as much damp Spiritual Life, and breath in the Soul, as any evil whatsoever: Lay your hearts to the fulness and sweetnesse of the Lord Jesus Christ, and breathe strongly for them, and those things will be but wind and vanity.

4. But I must proceed: I come now to speak of the next Discovery of the New-Creature, and that is, it hath *new senses*; That you may see how fully it answers the frame of man, as a Living Creature, and what a New Creation this is: As the New-Creature hath a new Nature, a new inward life, and hath a new breathing, so it hath new Spiritual Senses: So the Apostle, *Heb.* 5. 14. speaks of the *Exercise of Spiritual Senses*. And as the Natural Life is exercised and preserved by Senses, so is also this new Spiritual Life of the New Creature, which I shall mention particularly.

First, There is a *New Ear* given to this New Creature: This Jesus Christ hath frequently promised, that he would *open the Deaf Ear*: So *Job* 36. 10. *He openeth also their Ear to Discipline, and commandeth that they return from iniquity. The hearing Ear, and the seeing Eye, the Lord hath made even both of them*, Prov. 20. 12. By this opening the Ear, is meant the opening of the Heart; as 'tis said of *Lydia*, Act. 16. *Whose heart the Lord opened*: The heart is shut up naturally, and naturally cannot hear the *voice of the Spirit*,

Spirit, till the Lord himself open it. A natural man hears no more then the voice of a man, and the Letter of the Word: but when this New Creature is formed, he is enabled to hear the voice of Jesus Christ himself, the voice of the Spirit, *Joh.* 10. 27. *My sheep hear my voice.* A Soul can then say, This the Lord speaks to *me* in special. This is the voice of Christ that calls *me*, to come to him, and that Soul comes: Jesus Christ speaks with a convincing, particular, powerful Word, and the Heart being opened to receive it, obeys it as *his* voice: And so in every Ordinance, 'tis the Voice of the Spirit of Christ the New-Creature waits for; *He that hath an Ear to hear, let him hear what the Spirit saith unto the Churches*, Rev. 3. last.

Secondly, The New Creature hath a *new seeing eye*: The eyes of the Understanding opened, to see into the blessed and hidden mysteries of the Gospel of Jesus Christ, saith the Apostle of the Natural man, *Eye hath not seen*, 1 Cor. 2. 9. And, *seeing they see not*, *Matth.* 13. 13. But Christ speaking of called Disciples, saith, *Blessed are your eyes, for they see*, &c. They have a new sight of God in Jesus Christ, which sight doth *abase* them, and also *draw* them to Jesus Christ. The Vail being in part taken away, they can look into the things of God which they saw not before, the Scriptures begin to be unveiled, and they see beyond the Letter of them, into the Life and Spirituality of them. And thus the Lord Jesus promised of old, specially as to new Testament-days, *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight*, &c. *Isa.* 42. 16.

Thirdly,

Thirdly, There is a *new power of Tasting* given to the Soul, as another *Spiritual Sense*, which before the Soul had not to purpose. A new and blessed tasting of the good Word of Life, *Thy Word is sweeter then the Honey-Combe*, Psal. 19. *How sweet are thy words unto my mouth*, Psal. 119. 103. *If so be ye have tasted that the Lord is gracious*, 1 Pet. 2. 2. there's a *new taste* of the *bitterness* of sin; *The heart knows its own bitterness*, saith the Wise-man: A *tasting* of the special, free, and precious love of Christ: A *tasting* of the goodness of God in mercies. And thus there is a *savoury spirit* given to the New Creature, whereby he doth delightfully savour the things of Jesus Christ, and can speak savourily of them to others.

Fourthly, Adde to this a *new Smelling*, to which the Spouse of Christ often alludes in *Solomon's* Song, *Because of the savour of thy good Ointments*, Chap. 1. 3. speaking of Jesus Christ, who is as a new and precious Perfume to the Soul; *Who is this that cometh out of the Wilderness perfumed with Myrrhe and Frankincense*, Chap. 3. 6. So saith that Word of Promise, Chap. 4. 6. —— *His smell shall be as Lebanon*: And when Jesus Christ breathes in his Ordinances upon blessed Souls, it is as a sweet and delightsome Perfume to them.

Fifthly, There is a *new feeling* wrought as an effect of this new life, which the Soul hath in Christ, when a new Creature is in him. The natural man is *without feeling*, as a dead man is; let never so great a weight lye on a dead man, and he feels not: but now take a Soul created into Christ, and he feels a new *Weight* within him, *Heb.* 12. 1. Sin is not onely a burden,

a burden, as to the weight of guilt, but every corruption, (even when the sense of guilt is removed by Jesus Christ) is a *weight* to the Soul, under which the Soul cryes out, mourns, groans to be delivered, *Rom.* 7. 24. *Oh wretched man that I am, who shall deliver me from the body of this death?* Sin hangs like a dead body about him.

Use. If the Gospel-new-creature is a *living* new creature, and doth exercise *Spiritual* Life, and hath *new spiritual senses:* Let this then be a word of Tryal to discover the state of your Souls. Can you say I that was dead, am alive? I was once spiritually dead, without feelings, did neither see, nor hear, nor taste, in a Spiritual way; but now the Lord, in rich grace, hath opened my deaf Ear, and my blind Eyes, now I have heard the Lord himself speak to my soul; now I have seen the Lord, and my Heart is taken with him: Now I savour the Word of Grace, and the Ministration of the Gospel is a sweet savour in Christ to me: the Name of Jesus Christ is as *good Ointment* to me: Now I feel a body of sin, and groan under it, and press after the destroying and crucifying of it. Souls, if this be not your Experience, you are dead: you are without the Life of God, and Christ in you.

Oh! go to God, sinners, as you have been exhorted, and cry to him to *open* your ear to hear, and your eye to see: Be convinced, that as yet your Ear hath been stopt, as to hearing the Lord himself speak to you. Oh say, Woe is me, that I am where the Lord useth to speak, under the Ministration of his Gospel, and yet he never spake to my Soul. Doth the Lord love me, and never speak to me?

Pity, Lord, Pity a poor deaf, blind, stupid, unsavoury Wretch, and breathe life into me: And then wait for the Lord's Voice in his Word. Now let the Spirit himself speak unto me, and unveil my heart, that I may see into the Mysteries of Jesus Christ, and may savour them upon my poor Soul.

2. Let living Souls in Christ, *exercise* their Spiritual Senses, keep the Ear *open* to, and waiting for, the Spirits Voice: be prying into the mystery of God in Christ, and all Gospel-Truths, get a clearer sight of Jesus Christ, till you shall be infinitely taken with him, and love him for himself: And keep the heart savoury, and the precious scent of Gospel-grace upon your Spirits, and labour so to feel the weight of the body of sin how it poyseth, polluteth, cloudeth the Soul, that you may come to that frame, to cry out to be delivered from it. And let it be abundant matter of praise to the riches of grace, that God hath given life and senses to your souls, which he might have left under the death of sin, to all Eternity.

5. The next Discovery of our Gospel New-Creature, is this; namely, He hath a *new heart*. So *Ezek.* chap. 18. 31. ——— *Make you a new heart, and a new spirit*, which the Lord hath in Free-grace promised in the New-covenant. *Chap.* 36. 26. *A new heart will I give you*: which I shall precisely consider, and shew particularly, wherein the heart is made new.

1. The heart naturally, in its old corrupt frame, is a *rebellious heart*, Jer. 5. 23. *This people have a rebellious heart*; the usual complaint of the Prophets. Now when the Lord makes the heart new, he begins to take away the *rebellion* of heart, as it naturally

oppoſeth

opposeth the Word, Power, and Spirit of God, and the heart is made obedient and pliable to the power of the Word, the Spirit's Teachings, *Isa.* 1. 19. *If ye be willing and obedient, you shall eat the good of the Land; but, if ye refuse and rebel ye shall be devoured,* &c. *My people shall be willing in the day of my power,* Psal. 110. The heart, of it self, is stubborn, obstinate, unwilling to stoop to the power of Truth, to yield to Jesus Christ: but when it is made new, it becomes of an yieldable frame, to the practical Obedience of Gospel-Truths.

2. The heart as an effect of the former, is naturally *hard* and *impenitent*, *Rom.* 2. 5. cannot mourn for sinne: But when 'tis made new, God makes it soft, *Ezek.* 36. 27. *I will take away the stony heart out of your flesh, and I will give you a heart of flesh*; which is a soft and tender heart, whereby a Soul can pour out its complaints to God: yea, the *heart will pour out it self like water to the Lord*, Lam. 2. 19. The Heart receives impressions of truth, as by its softness 'tis more and more wrought to a new frame, as in the hand of the Lord.

3. The Heart is naturally *proud*, and makes the sinner *self-conceited*; and well-opinioned of his own condition, and will not suffer the sinner to abase himself to God, and to take shame to himself: But, when a new Work of God's upon it, the sinner humbles himself under the mighty hand of God; bears his reproach before him, and cryes out, *Oh! What shall I do for an humble heart? Lord, take away, subdue Pride in a wretched creature*, *Jam.* 4. 10. Now he becomes a poor self-emptyed creature, undone, helpless; and to a full Christ he at last goes.

4. The Heart is naturally *hypocritical*: *The hypocrite in heart heaps up wrath*, Job 36.13. Now when God makes the heart new, then it begins to be *sincere*, in some good measure; for God before the poor deceived sinner, thought he did all with a good heart; that he did bear much upon, that he did all with a good heart: but when God shews him his heart, by the Candle of his Word and Spirit, then the poor Creature sees what a Hell of Hypocrisie was, and is, within him; that he acted in all Duties, as from himself, so to himself, and not uprightly unto God: But when the Lord new frames the heart, then the Soul is after new, sincere, holy aims for God in all it does, is most abased for selfish and hypocritical mixtures, and would account nothing well done, but as God is designed in it, and labours to walk in *simplicity* of heart, and *godly sincerity*, *as of God, and in the sight of God*, &c. 2 *Cor.* 1. 12.

5. The old Heart is full of all *uncleanness* and *impurity*, and cares not to be cleansed: So saith Christ to the Jews, *Mat.* 23. 27. *Within you are full of dead mens bones*, (*rottenness*) *and of all uncleanness*. But now when the new creature is forming up, then the Heart is after purifying; *Purifie your hearts, ye double-minded*, Jam. 4. 8. Then, what a blessedness would a pure heart be, saith a poor Creature? Oh! that my heart were cleansed! *Wash thine heart*, saith *God*, *Jer.* 4. 14. Oh! that it were washed, saith the new creature. And this is one of the most special Works a new Creature will be after, as he is more formed up in Holiness, to keep the Heart pure, as a Temple for God.

6. The

6. The Heart naturally is *dead*, as already hinted, and *feels* not its own *deadness*: but when renewed, then the *heart doth live that seeks* God, *Psal.* 22.26. It feels, and mourns over its own deadness, and cries out, Quicken, Oh quicken me, oh God! No Duty is well performed then, but as the Heart lives, in some measure, in that Duty. Now it feels its own burdens, pollutions, lusts, corruptions, carnality, earthiness, and bewails it before the Lord.

7. The Heart is naturally divided between Christ and the World, Christ and Lusts, *Hos.* 10.2. *Their heart is divided*: But under its renewings, the heart, as to the main bent of it, makes a *whole* close with Christ; the great business of a soul then is, to give the whole heart up to Christ, and fears he can never do it fully and singly enough; and when the heart lusteth after other things, so far as it is renewed, it is for Christ in again to Jesus Christ.

8. The Heart of it self is *unbelieving*: Take heed *least there be in you a heart of unbelief*, Hebr. 3. Now when the heart is made new, there is a *Work of Faith with power*, 2 Thess. 1. 11. And then the soul is made sensible of that bitter Root of Unbelief, that is naturally in their hearts, and they finde it the hardest work in the world, to believe on the Lord Jesus Christ, for the remission of sins, to fix on Promises; And that a believing heart is a special gift of God, and a work of the Spirit; which while a poor sinner was shut up under Unbelief he felt not.

Use 1. To *unchanged* persons, who are the *same in heart* as ever they were; Oh learn by what hath been opened, what is the natural make and frame of them: There is in you a Rebellious Heart against

the Lord, and wilfull obstinacy against his Word and Spirit; and therefore 'tis, that you cast the Word of the Lord from you, and in your hearts despise it, and say, This is not the Word of the Lord, and we will not obey it: You have hard and impenitent hearts, and therefore you do not mourn for sin: you have proud hearts, and are well-conceited of your condition, though damnable; and therefore you do not humble your selves to God: you have hypocritical hearts, and see it not, full of a Hell of Uncleanness, dead in sin, and without feeling, a heart divided between Christ and the World, unbelieving, and yet say, you have Faith: If thou canst not make out a newness upon thy heart, as we have shew'd, thou hast still thine old heart, with its Lusts, and thy estate is as yet damnable, let thy knowledge, profession, outward blamelessness, be what it will.

2. Oh therefore; let this Word be yet for further tryal of your estate. Can you say to the praise of free and rich grace, that God hath, in some measure, taken away your *Rebellious Heart* from you, and you can stoop and yield to the power of Truth, and rejoyce in it, that God hath made your heart soft in some measure, and the pride of your hearts, in the false conceit you had of your selves, hath a stroak from God upon it, that God hath shewed you your deep and cursed hypocrisie, and how your heart was divided, and was wholly unbelieving; And that the Remnants of these wickednesses in you, of heart-rebellion, hardness, pride, hypocrisie, pollution, unbelief, are your greatest burden, and you mourn over them daily,

If

If this be not your Experience, let that man or woman know, he or she is a hypocrite and unbeliever, and sees it not yet.

3. Therefore, let it convince you, and exhort you to go, and fall down before the Lord, and beg him to open your hearts (which naturally are shut up in darkness) and to abase you in the sense of your Rebellion, and that he would even do this for you in much mercy, to take away a rebellious, hard, proud heart from you, and would make your hearts pliable to the Word, make them soft and humble before him, and to close, with the whole heart, with Jesus Christ, through a work of Faith upon you. Do this, in the fear of the Lord, and through his grace coming upon you, and see what God will do for you; and you will be your own Wonders, that ever such abominations should lye hid in your hearts; & yet you not be confounded in your selves in the sense of them.

4. Let Souls that are, through infinite grace, under some heart-renewings, know, that they have never done with this Work, till they come to glory: yea, Soul, thou hast depths of *rebellion, pride hypocrisie, pollution, unbelief*, which yet thou hast not reacht to; and therefore as thou must ascribe all to Grace, for what the Lord hath done upon thee, and remembers, to thy greater humbling, how much ado the Lord had with thee, to bring thy heart under so much as it is; so to consider, that the Candle of the Lord must more and more search thy dark and deep heart, and 'tis to be thy daily work, or else all these evils will again much prevail upon thee.

Love therefore a searching Word from the servants of Christ that are over you.

6. The next Discovery of the Gospel New-Creature is this, namely, *The Gospel New-Creature hath new affections.*

Briefly to instance in some of the chief.

1. The New-Creature hath *new fear*: The fear of an Eternal Condition, that first usually seizeth upon a convinced sinner; the fear of a just and angry God against sin; and, at last, upon its renewing, a holy awful fear of God, as great, and holy, and good; a fear of sinning against him, and that because he is gracious: Naturally this affection of fear in a Carnal heart, is conversant about the loss of outward things, about shame in the World, and the like: and so far as it respects God, his Soul, 'tis a slavish fear, of breaking out of some grosser sins onely, least God should damn him: but not fearing the Lord with a gracious Son-like fear, a fear that purifies the Heart, a fear that is mixt with a blessed love of God, and delight in his ways.

2. The Heart is exercised with *new sorrow*: A godly sorrowing for sin, such sins which were once the delight of the Heart; such a sorrowing, that works an *indignation* against the Darling-sins, a taking of a kind of *Revenge* upon themselves for it, a vehement *desire after* pleasing of God, and Holiness, 2 *Cor.* 7. 11. There is a sorrowing over a crucified Christ, and a sorrowing after him: And well is a poor Soul, when it can go in secret, and have this affection most exercised, with sighs, and groans, and tears, and sad complaints against it self.

3. There

3. There is a *new joy* by degrees instilled in the soul, of which though there are various measures to the Children of God, yet every New-Creature can go thus far, though not in that vigour of Spirit he would do, that (when the Spirit is free from great distemper) it can say, he hath some joy that he is delivered from the dominion and thraldome of lusts, that 'tis its joy to go before God; *I will go unto God, my exceeding joy*, Psal. 43.4. Even when under some disquietnes of spirit; as verse 2. *why dost thou cast me off?*

Yea, will a poor soul say, God and Communion with him, (could I see his face) would be my greatest joy. And the carnall joy of the heart, when it breaks forth, leaves the soul but more in heavinesse, and the New-Creature would have his joy run spirituall.

4. Upon this the New-Creature hath *New delights*; The word of God becomes his delight, seeking the face of God, and the people of *God*; *Delight thy self in God* Psal. 37. And *his chief delight is in the Saints*, Psal. 16. 3. The heart cannot as it could formerly, delight it self in folly, and in vanity, and in vain carnall wayes and people, but is rather burthened with them.

5. The Soul is raised and engaged *in a new Love*; The heart is taken with Jesus Christ above all things, and Loves Him most; and Loves God because he is Holy, Loves his word, and Loves those that Love him most; Every New-Creature can say, as *David*, I Love the Lord, *Psal.* 18. 1. & 116. 1. Yea the soul is brought to Love Jesus Christ for himself, He is the Beloved of the Soul, and not onely the

the grace, and peace, and blessing, and heaven that he gives. And to Love Jesus Christ, and to expresse it to the utmost, is the frame of soul that a convert presseth most after, and he would get the heart more purged, mortified, spiritualized, that it might go forth in Love to Christ more strongly and sweetly, and enjoy the precious perfumes of his Love more constantly.

6. The Soul is raised to a *new hope*; A new hope of Heaven and Glory, which before was feigned and deceitfull; Now the soul is after a well bottom'd, reall, lively, hope of Heaven; *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope*, &c. Oh! the new and blessed hopes that a soul doth more and more reach to, (when distemper and darknesse is not upon it) of seeing Jesus Christ as he is, Living with Him for ever, of being perfectly sinlesse and holy, of joyes that shall be endlesse, of being swallowed up with divine glory, when the spirit of the Father doth breathe most sweetly, and mostly raises the heart to glimpses of Heaven.

Use. As we go along, we would put things to tryall; therefore say, in good earnest, Soul, Hast thou had new fears upon thy Soul, as to an eternall condition? and is the fear of sin, and of the living God upon thy heart? and doth this fear keep thy heart awfull and watchfull? say, Hast thou had new sorrows for sin, and 'tis thy trouble they are no more abundant? Canst thou joy in going to God, and in the word of his grace, and are spirituall things thy delight? Doest thou find a heart-closing Love

to

to Jesus Christ above all, and canst thou Love God, because he is holly, and thou wouldst be like unto him; and hast thou new experienced hopes of Heaven?

Say soul, Do all thy affections run in a *new channell*, and the stream of them, in the main, turned from world and vanity, to the Ocean of God in Christ, his fulnesse, goodnesse, love, grace, and glory? and that when thy affections, or any one of them are diverted and turned aside, thou canst and doest go to God to have them fetcht in again, and thou wouldst have all the affections of thy Soul run freely, clearly, spiritually, fully, strongly upon Jesus Christ? and thou art humbled, that they are carnall and worldly in any measure?

If this be not thy case, but the affections of thy heart are wholly fleshly & worldly; thy fears, thy sorrows are about worldly things; thy joyes, thy delights about carnall pleasures, and worldly encrease, thy Love goeth after the world in an interrupted unmortified course, thy hopes going forth about great things for thy self, and thy hopes for Heaven, lye at all uncertainty, and thou doest suffer it to be so; verily, thou art unchanged, and hast no part as yet in New-Creature blessednesse.

Onely let me add this Caution, that in this matter of the New-Creature, you take the whole frame together; And therefore do not rest *only* in this, that you have had your *affections* something stirred in hearing the Gospel, some fears, and sometimes the heart a little melted, and some joy, for a time in the Word; which affections may sometime stirr in a soul, whose heart is not subdued and changed, and so it weares off again; but carry your selves back

to

to what I have said, that you mainly look to the Rebellion, Pollution, Hypocrisie, Unbelief of the heart; that these be in good earnest, still a subduing in you.

3. And so also for reall Converts, though you should labour to preserve your affections, lively, savoury, yet look mostly to the sincerity and spirituality of them, or else when they wax faint again, (as that may be,) you be at a great losse of your consolation; neither do you alwayes measure your selves by the stirring and overflow of affections, but rather by the abasement of your spirits, hearts, purity, and sincerity, and the holinesse of your affections, and your acting faith, in all your duties, which will procure a more lasting way of peace and Comfort; though when thus rectified, the going out of strong and tender affections is exceeding sweet and precious, and most desireable by all Saints.

(7.) The next discovery of the New-Creature is this, (which I may consider with some distinction from the former); *The Gospel New-Creature hath new thoughts.*

By the *thoughts* I understand the pondering, musing part of the mind, (that I may speak plainly to all,) The imaginations, fancies, purposes, meditatings, musings, of the mind of man, which are very much alter'd, where there is a *new* and divine work and power in the Soul.

To this the Prophet speakes, as to saving conversion, Esay 55. 7. *Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord,* &c. So that a Soul returning to the Lord, forsakes his vile thoughts, and doth

doth not give way to them, and feed them as before. So, *Jer.* 4. 14. How long *shall thy vain thoughts lodge within thee?* And Psal. 119. 113. *I hate vain thoughts, but thy Law do I love.*

To shew a little, why the thoughts of the heart shall be changed, and then more particularly, how.

In a naturall heart, *All the imaginations of it are evil continually*, Gen. 5. 6. *They became vain in their imaginations, and their foolish heart was darkned*, Rom. 1. 21. Where the thoughts, as issues of the lusts, do rove to and fro at full liberty, without any effectuall controle.

1. As first, *Atheisticall thoughts*; secretly denying God, his Justice, Holinesse, Word, or that God will not Judge sinners according to the rigour of his word; *Thou thoughtest* (saith God) *I was altogether such a one as thy self*, and, Psal. 50. 21. *The fool hath said in his heart there is no* God, *Psal.* 14. 1. For when he sins against him presumptuously, he doth strike at his very Being, Justice, and Holinesse, and either saith in his heart, There is no God to Judge him, or secretly wisheth there were none.

2. *Profane thoughts*, according to the most predominant lustings of the heart; do act a naturall heart; As vain, unclean, proud, worldly thoughts, which are in contrivance to *make provision for the lusts* of it, the heart even continually exercis'd with unclean, proud, wrathfull, revengefull, or covetous practises; therefore, saith the wisdom of God, *Prov.* 15. 26. *The thoughts of the wicked are an abomination to the Lord*; *Out of the heart proceed evill thoughts*,

thoughts, Adulteries, Murders, Theefts, &c. Mark. 15. 19. The evil thoughts get up and act over wickednesse, and then they purpose and contrive for the acting of it, and set the whole man on work to make provision and to effect it; which thoughts being drawn forth by sinfull objects, or the working of the fancy, and the devil working by both, do break forth into abominable practises, unlesse restrained by the Lord; for indeed the fancy, the imaginative faculty is the very forge of the devil, where he frames all the wickednesses, that is brought forth.

Now these being the naturall actings of the thoughts of the heart as unchanged, there must necessarily ensue a New working of thoughts upon the change of it.

Onely observe by the way, by this any sinner may know how it stands with his soul; If Atheisticall, profane, unclean, worldly thoughts, carry the heart an end, and rove up and down at liberty, and the heart even delightfully feeds on them, without going to God, and mourning over them, for their purging and mortifying, and no, or but an unwilling resistance of them; how dwelleth then the grace of God in thee? verily not at all; And therefore reflect upon thy self, for by this thou mayst know the state of thy heart, and thy lusts are yet in their strength, and rule in thee, and will post thee to Hell, if the Lord meet not with thee.

A gracious heart hath bubling up of such thoughts and the devil casts in suggestions to set them a work, but they lodge not there long; but they are resisted and purged.

Take

Take therefore these notes of a carnall unchanged heart.

1. Such a soul maks little or no conscience of thoughts; Thoughts are free, say wretched souls, but that's a proverb suggested by the Devil. (2.) Such a soul is not humbled, doth not mourn for wicked thoughts, but only looks to the outward man a little. (3.) Such a soul doth not bring them to the blood of Jesus Christ to be purged. (4.) He doth not conflict with them; resist, check, hate them. (5.) He doth not watch the thoughts of the heart, nor labour to set them upon holy objects; If it be thus with thee sinner, thy heart works wickednesse, and thou art loathsome in the sight of the holy God, who knoweth and observeth all thy thoughts afarre off, *Psal.* 139. I will one day reckon with thee for them; what doest thou but even deny God to be the great searcher of hearts, the All-seeing God, who carest not how vain, vile, wicked, unclean, profane, loathsome, deviliſh the thoughts of thy heart are?

But wherein doth this newness of thoughts shew it self.

1. The New-Creatures thoughts are changed, as to himself; who thought well of himself, as to Heaven and happinesse before, but now seeth himself vile, and hath worse thoughts, of himself, then any one in the world can have of him.

2. He hath *new thoughts of* God; New thoughts of his Holinss, and Justice, and Greatness, & Glory; Oh! how great is God, how Holy, how Just! & so is greatly abased before him. He hath new thoughts of his goodnesse, grace, and love to poor Sinners, upon

which

which the thoughts do much work, thoughts of admiration and praise; and the soul delights in holy and gracious musings of it.

3. He hath *New Thoughts* of Jesus Christ, of his Person, Grace, Blood, Righteousness, Spirit, Word, People. Before he had poor, low, empty, carnal, unsavoury Thoughts of Christ: but the heart being changed, and the Mind enlightned by the Holy Ghost, the Thoughts work towards Jesus Christ, the Soul hath deep and serious thoughts of his grace and love, precious thoughts of him.

4. He hath *new thoughts of Eternity*; of an Eternal condition which must possess the Heart, what may become of his Soul: What will it profit to gain the World, and lose his Soul? How he may treasure up for Heaven, make sure work for Heaven, what ever be his condition in this world: and the serious and frequent thoughts of this, do much poiz the Spirit of a Believer.

5. He hath new thoughts of the ways of God, and Holiness, before he thought basely or notionally of them, now he hath *real* thoughts of Holiness, and of the ways of Jesus Christ, he doth believe, and finds a reality in them, and hath good thoughts of them, as to engage his Soul to them.

6. He hath *New Thoughts* of Holy People, whom before he esteemed Hypocrites, and Pharisees, Factious, and the like; That their strictness was their Pride and Hypocrisie; but now he honoureth them most, is humbled greatly for such thoughts of them, and prizeth them as the Excellent of the Earth, and their company will be most desirable, and most delightful to him, *Psal.* 16.

Use 1.

Use 1. To sinners, that you do go to God, and get your hearts possessed with such thoughts of God as these are: How great, how just, how holy he is! and this will make you tremble at going on in your pollutions any more. *Bethink* your selves of the state of your souls, and of an eternal condition: saith *David I thought on my ways, and turned my feet unto thy testimonies*, Psal. 119.59. Bethink your selves how short a time it is e're an eternal condition shall pass upon you, and how long the blessed God hath waited to be gracious to you; and get new thoughts of Jesus Christ, and get to his feet, and make a resignment of your selves to him; and then your thoughts will go after more excellent and soul-quieting, and soul-delighting Objects, then hitherto you have bin exercised with.

2. To such as are new Creatures in Christ, and have *New Thoughts* of themselves, of God, his Justice, Holiness, greatness, graciousness, of Christ, of Eternity, of the ways and people of the Lord, let this be a word of Exhortation to you, to look to your Thoughts: saith the Wisdome of God, *Prov.* 23.7. *As he thinketh in his heart, so is he.* A Soul is before the Lord, according to the thoughts of his heart. Oh take heed of giving way to and feeding vain, unclean, unholy Thoughts of any kind: and let me press it upon you with these Motives.

1. Consider, that *such thoughts are your sins*, lay that to heart. God may justly damn a Soul for unholy Thoughts; Know thou mayst commit Adultery, or Murder in thy Heart, though it break not forth actually. *If thou hast done foolishly, in lifting up thy self, or if thou hast thought evil, lay thine hand upon thy*

mouth, Prov. 30. 32. This will help to keep thy Heart in awe.

2. That God's Eye is ſtrictly and continually upon the Thoughts of thine Heart, *Pſal.* 139. 2. and therefore *David* cryes out to God, to ſearch his Heart for them. Oh did a gracious Soul ſtill conſider this, that the jealous Eye of God is upon every Thought and Motion of his Heart to ſinne, it would make him look cloſely to the Thoughts of his Heart.

3. Conſider, that evil Thoughts and Muſings of ſin are the beginning of all open wickedneſs, *Jam.* 1. 15. *Then when Luſt hath conceived, it bringeth forth ſinne*, and ſuch Thoughts are uſually ſet on fire by the Devil.

4. *They do defile the ſoul*, Mat. 15. 20. *Out of the heart proceed evil thoughts*, &c. *Theſe are the things which defile a man*: Which defilement unfits the ſoul for communion with God; they make a filthy puddle in the ſoul: and what a caſe is a poor Creature in, to come to God, in Duty, in ſuch a pickle.

5. Evil Thoughts do *pervert the Heart* from *God*, which ſhould be *fixed* upon him; they draw away the ſtrength of the Heart from God; they ſuck up the juice and marrow of the Heart, which ſhould be ſpent in Spiritual things in Jeſus Chriſt.

6. Such Thoughts do *grieve the Spirit*: Nothing more; the Spirit cannot delight to teach and comfort, when the Heart is moſtly acted by fooliſh and unholy Thoughts.

7. When ſuch Thoughts are acted in the Soul, God may *leave you to the power of them*, to break out to ſome grievous fall, and ſo may ſhipwrack your peace

peace and comforts for a great while, and go with broken bones, and it may coſt you much bitterneſs, before you are healed.

8. If vain, carnal, Thorghts, are not reſiſted at firſt, but given way to, they *are hardly* checkt, and ſubdued, and turned upon other Objects, and therefore to watch the firſt Riſings of them.

Now, not one of theſe Conſiderations, but may make a Child of God to tremble, how he lets forth his heart into vain, carnal, idle, defiling-thoughts, and muſings, which do ſo much waſte a gracious ſpirit, and lay him open to ſuch woful dangers as theſe are.

To help a Child of God in this Spiritual Work, of looking to, and a holy ordering the Thoughts of his Heart;

1. *Be deeply humbled to God*, with abhorring and loathing, for Atheiſtical, unclean, proud, vain, fooliſh, worldly thoughts, that croud in upon you: when you make them your burden, you will be the ſooner eaſed.

2. Delight thy ſelf much in the Word of God, not onely in Publique Hearing, but Daily Reading; and not onely Reading, but *getting ſome good word upon thy heart*, that may *ſeaſon* thy Thorghts and Affections: ſaith *David*, *I hate vain thoughts, but thy Law do I love*, Pſal. 119. 113. The love of the Word of God, made him be ſo far from cheriſhing vain Thoughts, that he did *hate* them. It doth appear, this was a ſpecial part of *David's* exerciſe of Spirit, to get ſome bleſſed Word upon his heart, and be thinking of it, and ſo it did turn into the ſweet and wholeſome nouriſhment of the New-Creature: *Oh*

how I love thy Law, it is my meditation all the day. Bleſſed and holy practiſe, worthy a gracious Saint indeed: you have one word ſpecially, that *David* had much on his heart, out of the Books of *Moſes*, (for we know not whether any other Scriptures were then extant) 'tis that of *Exod.* 34. 6. where the Lord ſaith, he will proclaim his Name and Glory: *The Lord God, merciful and gracious, long ſuffering, abundant in goodneſs and truth*, which you have in *Pſal.* 103. 8. *Pſal.* 86. 15. & 145. 8. Happily one of thoſe ſweet words, which he often magnifies: how hath a ſingle word dwelt upon the heart of a Child of God, and hath kept the heart ſavoury for Chriſt?

3. The next Remedy againſt ſuch Thoughts, is, *Much Prayer*; diligence, fervency, powring out the heart to God, till the heart melts, and runs forth ſweetly, ſpiritually, and is engaged with God, and hath a ſight of him, and a divine impreſſion of God's Majeſty left upon the Soul.

4. Get more and more *brokenneſs of heart for ſin*; when the Heart hath been broken, 'twill not ſo eaſily get into Vanity again: At leaſt, a Child of God ſhould take care that it ſhould not, when the Heart is broken and mourning, the Spirit doth wonderfully in that work refine the Heart: All the ſleightneſs, vanity, defilement, diſtraction, that comes upon the New-Creature, is moſtly for want of this.

5. *Mortification of that Corruption*, that is moſt apt to ſtirre, doth much cure our thoughts: Inordinate Affections are the Saints greateſt Evils, and do beſpeak an unmortified heart, as to what a Child of God ſhould ſtill be preſſing after; even to be dead and crucified with Chriſt. *Thoſe that are Chriſts*

have

have crucified their Affections and Luſts, Gal. 5. 22.

6. Contending for a *Spiritual Heart.* So far as the Heart is ſpiritual, it acts ſpiritually: 'Tis the carnality of Heart, that works-up all thoſe frothy diſtempers that defile us. *Paul's* corruption was much let out upon him, when he cryes out of the carnality of his Heart, *Rom.* 7. which ſhould be the daily complaint of God's poor children.

7. A great help to the preſerving the Thoughts of the Heart, according to the New-Creature, will be to conſider, *How precious the thoughts of God are to his People*, Pſal. 139. 17. *How precious alſo are thy thoughts, O God, unto me? How great is the ſum of them? If I ſhould count them, they are more in number then the ſand* &c. *David* in *v.* 2. was conſidering how God's Eye was upon his Thoughts, and 'twas a means to rectifie them: and then *David's* thoughts run forth in the ſweet and bleſſed apprehenſion of the preciouſneſs of God's thoughts to him, from all Eternity, and in the ways of his Covenant towards him: If God's thoughts to us be holy and precious, and ever towards us, the thoughts of his ſervants ſhould be ſo alſo, and as little common and unſavoury as may be.

More particularly, let us yet conſider, what bleſſed, and excellent, and glorious things, ſuch as are New-Creatures in Chriſt have, to exerciſe their thoughts about.

1. Gracious Soules have the Attributes of God to exerciſe the thoughts of their Hearts in; the In-

finiteneſs of God, his Greatneſs, Holineſs, Glory, &c. A bleſſed Exerciſe for Saints indeed! So we finde the Scripture-Saints ſweetly taken up with contemplation and admiration of the Excellencies of God himſelf, *Thou art glorious in Holineſs*, Exod. 15. 11. ſaith *Moſes*. But, *Thou art Holy*, ſaith *David*, Pſal. 22. *Oh how great is thy Goodneſs! Pſal.* 8. 31. as might be abundantly ſhewed; and the exerciſe of the thoughts this way, hath a powerful influence upon the Heart, as to its *abaſement*, *purity*, *ſincerity*.

2. Saints have the *riches* and *freeneſſe* of the grace of God, in Jeſus Chriſt, towards poor ſinners, *to be taken up* withall: Oh the free, rich, diſtinguiſhing grace of God to a poor Creature, that was poſting to Hell, that was a Rebellious Wretch, a vile Hypocrite, the worſt of ſinners, the moſt unlikely to be converted of any ſinner in the World. We have *David* and *Paul*'s heart ſwallowed up in this above any other; as *David* in many Pſalms, is in the admiration of grace; and *Paul* in moſt of his Epiſtles, makes it his great ſcope, as the great Argument, to be not onely believing, but humble, and holy, and heavenly, all their days: ſpecially, *Col.* 1. and *Epheſ.* 1ſt, 2d, and 3d Chapters.

3. Saints have the unſearchable Riches of Jeſus Chriſt, to take up their thoughts with, the Excellencies and Dignities of his Perſon, the Beauty and glory that is in him, the depths of his love, the matchleſs price of his bloud, his bowels to ſinners, his care of his Churches: Oh theſe are things worthy the thoughts of Saints indeed!

4. They

4. They have to take up their thoughts, the glorious bleſſedneſs of the forgiveneſs of their ſinnes: What a bleſſed ſtate! a ſtate of forgiveneſs in the bloud of Jeſus Chriſt, is! *Bleſſed*, oh bleſſed for ever, *are they whoſe iniquities are forgiven. Bleſs the Lord, O my ſoul, who forgiveth all thine iniquities*, &c. Pſal. 103. *God hath not appointed me to wrath, but to obtain ſalvation through my Lord Jeſus Chriſt*, 1 Theſſ. 5. Oh bleſſed extaſie, for a poor called pardoned Believer to be in!

5. Such as are New Creatures in Chriſt, they have *the Myſtery of the New Covenant*, the everlaſtingneſs of it, to bring their hearts to, and *to work the Promiſes* thereof upon their hearts, to muſe on the returns of their Prayers, to behold the continual Providences of God towards them, and his ways of mercy and kindneſs to them.

6. They have the ſhortneſs of their time, the vanity of their lives, the certainty of Death to muſe on; *Lord, make me to know the number of my dayes, that I may know how frail I am:* Yea, they have a future and eternal ſtate of bleſſedneſs and glory, to have their thoughts ſwallowed up into; That they ſhall one day ſee Jeſus Chriſt, as he is, in all his glory, and never look off him any more: they ſhall do nothing elſe but love him, enjoy perpetual communion of Saints, be praiſing, admiring, adoring the bleſſed Majeſty of God for ever and ever.

Oh! If there are ſuch excellent and bleſſed things, for the thoughts of the holy-ones of God, to be exerciſed in, Oh! what baſe Dunghill hearts have ſuch, that pore upon nothing but earth and filth. Let it not be ſo, with ſuch that have taſted the good and ſweetneſſe of thoſe things, that have a reall ſubſtantiall ſoul-filling goodneſſe in them; What matter of Complaint to Gods poor Children, whoſe hearts are too too apt to ſink earth-wards, poys'd with weights that they cannot keep them up in the viſion of God, his Chriſt, and what ever is bleſſed in him; Oh! when the thoughts of your hearts muſt be taken up with your Callings, which cannot be done without it, keep a watch over them, let them not run forth to ſinfull diſtempers, but that you may be fit to go to God, and converſe with him, and get the bleſſed ſavour of theſe things upon your hearts, and do not let out your thoughts to idleneſſe, and ſoul-defiling vanity, and feed upon vanity, when there are ſuch ſolid glorious things to feed upon, which you expect to be taken up with in, an infinite unwearied delight, to all eternity.

And do not ſuffer the Devil to take up his abode, by his ſubtle and ſuddain ſuggeſtions, or more cloſe inſinuations upon you. If he make his inroads, reſiſt, check, defie, with abhorrency, his firſt attempts, before he work up corruption in you; And remember ſtill, your ſpirits and bodies are the Temples of God, and *the Temple of God muſt be Holy*, 1 Cor. 6. 19, 20. *What? know ye not, that your body is the Temple of the Holy Ghoſt that is in you, which ye have of God, and ye are not your own; for ye are bought with a price, therefore Glorifie God, with your ſpirits and*

and bodies, which are Gods; And thus much of this ſpeciall evidence of the New-Creature, in the newneſſe of his thoughts, and the acting of them.

8. The Eighth diſcovery of the New Creature, is this,

The New-Creature hath a *new lip*, a *new tongue*, let looſe to ſpeak of God, and for God; And this alſo I ſhall a little inſiſt upon; Saith our bleſſed Lord; *A good man out of the good treaſure of his heart, bringeth forth good things*, Mat. 12. 35. Good, and wholſome, and ſavoury words; To this we find the Holy Ghoſt in the Scriptures often preſſing; Saith the wiſe man, Prov. 20. 15. *The lips of the knowledge are a precious Jewell*; *The mouth of a righteous man is a well of Life*; *The lips of the righteous feed many*, Prov. 10. 11, 12. So the Apoſtle; *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of Edifying, that it may miniſter grace to the hearers*; Epheſ. 4. 29. *Let your ſpeech be alwayes with grace, ſeaſoned with ſalt*, &c. *Col.* 4. 6. By which places 'tis evident that a ſpecial diſcovery of the New-Creature is herein manifeſted.

1. The New-Creature hath a *New tongue*, to ſpeak *Savourly*, and *Experimentally* of the things of Chriſt, and the work of the ſpirit, Becauſe that which the heart is exerciſed with, it will be bringing forth. Out of the abundance of the heart the mouth ſpeaketh; An evil man out of the abundance of evil in his heart bringeth forth evil things, As a good man doth good things, *Math.* 12. 25, 8. If the heart and affections be ſpiritually exerciſed, the Tongue will be ſpeaking forth.

2. Becauſe

2. Because thereby A New Created Soul, doth give glory to God; they speak of the Testimonies, works, goodnesse, grace, and the wonders of the Love of *God* to poor sinfull Creatures; And hereby *God* is much glorified; *Come and hear, all he that fear God, and I will tell what he hath done for my soul*, Psal. 66. 16.

3. Gracious hearts, *do* hereby, *stirr up the grace of Christ in them*; tis like the blowing of a spark, and makes the heart to glow ere it is aware; gracious Conference is the very breath of the Spirit, which kindles all our graces afresh; as it was with the Disciples going to *Emaus*, Luke 24. 32. *Did not our hearts burn within, while he talked with us by the way.*

4. Good Souls do not onely profit themselves, in receiving good, but they profit others; one of the best wayes that we do good, in profiting weak Saints or sinners; how hath a word spoken from a savory person, humbly and wisely, dropt in upon the soul of a sinner, which hath bin its first awakning. And so upon a poor weak tempted Child of *God*; how seasonably hath *God* ordered a word for a poor soul from conference with another?

Use. If a New-Creature in Christ hath *a new tongue*, as well as a new heart, Then let it be for conviction of sinners, whose tongues as well as hearts, are exercised in vanity, altogether in profane, or vain, or carnall, or worldly discourses; This shewes there is no good treasure in the heart; The Apostle *James* followes this conviction very closely, and makes it the Character of a carnall pretending Believer, of false and dead faith, Jam. 1. 26.

If

If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Tis but a *ſeeming* to be religious, a *vain* Religion, where the tongue hath a carnall Liberty; And he calleth the Tongue, *A world of iniquity, ſet on fire of Hell, James* 3. 6. *an unruly evil, full of deadly poyſon*; verſe 8. The evils of the tongue that be-ſpeake a ſinner unregenerate, are theſe; and they are frequent among this generation.

1. *Speaking evil of the ſpirit of God*, and wayes of *God*, and people of *God*; Oh! ſuch ſay they have the Spirit, that they be Holy, and they are ſo ſtrict, that they will not do ſuch and ſuch things as others do; This is a degree of Blaſphemy, and borders upon the brink of the unpardonable ſin. Theſe are ſtyled by the Apoſtle, *Revilers*, 1 *Cor.* 5. 11, *&* 6. 11. and they, as ſuch, *ſhall not enter into the kingdom of Heaven.* The giving out of the Spirit upon plain meaning-people in the meaſure it now is, is a new thing, but not therefore to be deſpiſed and reviled.

Every Town ad Family almoſt doth abound with this wickedneſſe, and dreadfull provocation, and 'tis the ſaddeſt ſigne upon the generality of people whatſoever; onely, 'tis to be hoped, they do it through *Ignorance*, as *Paul* did, 1 *Tim.* 1. 13. and God, as he hath done, may humble, and convert many of them, to the praiſe of his grace; onely let ſinners that have bin frequently ſhew'd the deſperate wickedneſſe of ſuch ſpeeches, of ſcoffing at the ſpirit, and holineſſe, and call it Hypocriſie, tremble leaſt God give them up, when they ſin againſt conviction, and the clear light of the word in this matter.

Had

Had I time to reason a little, in the power of the Lord, with such souls; why, Consider seriously, and in good earnest; Can you be so sottish, and so wilfully blinded, that have heard or read the Scriptures, to imagine that you are God's, and Christ's, and *have not the Spirit*, and are not made *Holy*, nor crying to God that you may be Holy? *He that hath not the Spirit of Christ is none of his*, And *without holinesse you shall not see the Lord*; How dare you then, in the Atheism and deviliſh wickednesse of your hearts, scoffe at the very Name of the Spirit and Holinesse? The lowest place in Hell will be yours, that have bin so often admonished of this, unlesse God smite you to the Earth for it; True Converts have the saddest humiliation for this sin, as they have bin more or lesse guilty of it,

2. Or you that are not so desperately carryed forth, in this open ungodlinesse of speaking evil, of what you know not; But yet make little Conscience of lying, for your profit, or in excusing a matter, so you may do it covertly, and count it a veniall small sin; or you, that when provoked swear profanely, and desperately, tearing the Name of the great and dreadfull God, wreaking your anger and wrath upon the Name of God, and the blood of Christ; your Tongues are set on fire on Hell, and the Spirit of disobedience, the devil, worketh in you; not a drop of the grace of God in you.

3. Or you who have your *petty Oathes*, by your Faith, by your Lady, and by Creatures; Or make mention of the Name of God, and Lord, in your Ordinary discourse, vainly, and as a by-word, crying, Oh Lord, upon every slight occasion, and

for

for *Gods-sake*, and *Christs sake*, do this, and this, in poor triviall matters; verily there is nothing of New-Creature upon you; And yet these great profanesses you call your infirmities, and sin your infirmity to swear when angry and provoked, and you say you forget your selves, when you mention the Name of the Lord God sleightly, or through ignorance plead for it, that you may do so; I tell you, souls, they are your reigning damning sins, who are frequent in them; And in carnal prayerless families, as most are, how oft in a day may these ungodly speeches be heard, by men, women, and children? If the fear of God were upon you, or any work of grace, you durst not do it, nor indeed, could do; Therefore do but observe your selves a day, and see how often you are here guilty, and tremble before *God*, and go and humble your selves at his feet, that you may find mercy, and have another heart and mouth given to you; Pray, and cry, and waite for the good treasure of the word of grace in your hearts, and 'twill be otherwise with you.

4. Yea, you who are engaged in *worldly discourses* on the *Sabbath* day, in your families, at your doores, in the Streets; in idle and vain jesting; you are not of *God*, born again by his spirit, you take no delight in the word of *God*, the meditation of your heart is not in it, you speak little of it, because you savour it not; Tremble you worldlings, who shew it this way, at that word, 1 John 4. 5. *They are of the world, therefore speak they of the world, and the world heareth them*; If ye are of the world, you are not, as yet, of Jesus Christ, the power, love,

love of this present World ruleth in you, and that may damn you for ever.

Know, sinners, you that make little conscience of vain, profane words, (though you pretend to make some conscience of your word of promise to men, for your credits sake, and so think you have grace; all which a *Turk* will do) that by your words you shall be judged; And of *idle words you shall give an account at the day of judgment; and by thy words thou shalt be condemned*, Math. 12.36,37. Such words as we have opened, to be damning sins. And, therefore, do not put off this guilt far from you, in saying, 'tis your infirmity, and so make light of it: but know, 'tis guilt which will send you to Hell, if the Lord humble you not, and change you.

'Tis a certain Rule; a profane heart, and a profane mouth; a carnal heart, a carnal tongue; a worldly heart, a worldly, (yea Sabbath-days) tongue: Therefore, you are not New Creatures, in the least; and therefore begin with the heart, that the heart may be smitten of God for this sin, and changed, and seasoned with the word and grace of Christ upon you; and it will be better with you, and you will have a tongue to speak well of the Spirit, and the things of God, and his People; and to speak for God, and reverently of his Name, and delight your selves in it.

2. Let this be a word to such as, through grace, are become New Creatures in Christ, that you would shew it in this Discovery, in a *new tongue*, that you give not your selves that liberty of vain, carnal, much less profane Discourse, as formerly; as indeed you will not, if you be New Creatures. Men's Converse

verse doth either lye among such as are wholly carnal and worldly, or such as savour that which is good.

As to the former; as in all our carriage, so specially in our words, there is great caution to be had.

1. Not to mix our selves with them unnecessarily, unless we find we have strength enough, through a dependency on the Lord, to avoid their snares, and do it with a purpose of heart, to do them good, by reproving, or counselling them. Many a good soul hath been sadly worsted, by mixing unnecessarily, with vain, profane, or frothy company.

2. If Providence cast thee amongst them, sometimes it may be the wisdome of a Child of God to *keep silence*; as *David*, Psal. 39. 1. *I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, when the Wicked is before me:* I say it may be sometimes best for a Child of God to do so: there's a secret conviction goes forth, by the silence of a servant of God oftentimes, and to leave them as soon as we can; so it be not done scornfully, but humbly and civilly: I do not mean a total silence, but a wariness.

When you are cast among carnal persons, as to your Callings, necessarily: Take heed of giving your selves a full liberty, multiplying of words unnecessarily, but be reserved, and watchful; That by any thing you say, or indeed any other carriage, the person you converse with, be more hardned in his carnal course, or be offended more against the wayes of godliness; which, indeed, a Child of God should most

most heedfully consider in all his ways: Oh 'tis a blessed and gracious design, rather to better, then worst, all we converse with.

3. If you have a heart, (as you are to look up to God for a heart) to reprove what may be reprovable, (as often it may be your duty), or to commend the ways of God unto them, to render them acceptable and precious, and comfortable, or any good word of the Lord to mention to them, or of an eternal condition; let this be done.

1. *Seasonably*: 'tis a great matter for a servant of God to speak fitly, to wind off another from a carnal Discourse into good things; to insinuate them discreetly: here is much wisdome, and 'tis to be askt of God.

2. *With Meekness*: Not sharply, nor rashly, not proudly, nor censoriously, but with a *meek* and *gentle* spirit, ——*shewing all meekness to all men*, 2 Titus 2. That they may perceive you do it, not to censure them, nor with vain ostentation, but that it proceeds from an honest heart, and unfeigned love to them: This is to be done, when we find mens spirits in the most serious capacity; and we having endeavoured to *sweeten* them, and to get some room and respect in their Affections.

3. That it be done *savourily*, and *feelingly*, not sleightly; that it may appear, what we give out to them, is upon our own hearts, and what we do really feel and enjoy, which carries much convincement with it.

2. If Providence cast you among God's people, (as this indeed should be our choice,) 'tis not well to

to part from each other, without something of God' his Word, Grace, Goodness, Providence, People' their own Hearts, Temptations, Comforts, according to what is upon their Hearts, or what they conceive may be of best use to those we speak to, considering their condition, or temptations, or fallings short, or in what, if stronger Christians, we may our selves be helped and encouraged; And not to give way to indisposition, or temptation, or fear we shall speak as Hypocrites (which is sometimes a snare) but to have a *ready mind*, & chearful delight to do it: Not but the people of God may, in due season, speak of their Callings, and of Affairs and Occurrences in the World; yea, and sometimes that which may beget chearfulness, so we watch our hearts in it, and take heed of an uncomely inordinateness in it.

But do you tremble at obscene words, wrathful words, to be suddainly provokt to speak passionately, at taunting jeering words, reproaching others, or censorious of others, vain-glorious words: of which much might be spoken to every particular.

3. As this may humble the people of God, for the sins of the *Tongue*, their vanity and unprofitableness; so let it stir them up, to look up for grace, suitable in this so weighty a matter; That our *Lips* may be as a Well of Life, and may savour of what is holy and good in God's sight: Some Directions yet, as to this Duty.

1. *Get in much good Treasure in the Heart*: As our Saviour speaks, *Mat.* 12. The more good Treasure

of the Word, of Grace, of Experiences, of sweetness, of comfort, the more ready we shall be to give forth, and also receive in from others.

2. Do not follow *your fancy*, in speaking what it still dictates, but *your judgment*: Many good men too too much follow a working fancy, though there may be a sober chearful Exercise of it in season; but we are too apt to run forth to excess: The Devill will kindle Squibs upon the Fancy, which we must rather quench, then feed and bring forth.

3. *Keep some good thing upon the Heart*: Some good word you daily take in, as was directed as to your Thoughts, some comfortable Experience of God, the sense of what you received in an Ordinance, that you may discourse of the Word last heard, *Psal.* 45.1. *My heart is enditing of a good matter, my Tongue is the Pen of a ready Writer*: Oh blessed! when 'tis so with gracious Soules: *I muse on the works of thy hands*, Psal. 143.5. *My meditation of God shall be sweet*, Psal. 104.

4. *Pray a good frame of heart, and keep it so*: Pray till the heart be made tender, savoury, quickned, enlarged, with the sense of God's Majesty, Holiness, and Goodness upon your Spirits, and then watch to keep them so; a savoury Heart, and a savoury Mouth.

5. Be not provoked by the vain and frothy Language of others, though they may be good men, to comply with it: We are too apt to take encouragement to that which may be evil, because 'tis the liberty another good man takes, which is often a snare.

6. Keep

6. Keep the fear of the Lord upon thy Heart, a holy awe of God and his Presence, one of the choiseſt Duties of a Saint, ſpecially in this matter. The fear of God makes the Spirit ſerious, and yet mixt with comfort and a comely chearfulneſs, *Pſal.*4.4. *Stand in awe of God, and ſin not.*

I might alſo lay down Motives to this choiſe Duty: It doth much pleaſe and delight the Spirit of God; it brings in much good to the ſoul: Gracious conference is an Ordinance of God, and bleſt to the quickning, eſtabliſhing, ſuccouring, and refreſhing the hearts of Saints. Accuſtome your ſelves to it, and you will find indiſpoſitions wear off, and you will do it out of a ready mind, and gracious delight: Onely, be not onely a Talker, from Notions in the Head, nor affect a diſputing wrangling Knowledge, (uſually the effect of Pride) but do it from Heart-experience in ſome meaſure; or what you would fain get more upon your Hearts: And let it not be onely a talking-knowledge, but an humble walking-knowledge.

Remember, to thy continual abaſement, how many ſinners thou haſt helped Hell-ward, by thy leud, vain, profane ſpeeches, by thy reviling at the Lords ways and people, and how thou haſt encouraged and hardned them this way, in ſin. Oh now let thy work be, through infinite grace, to tell ſinners, that there is more good infinitely in Jeſus Chriſt, then in the way of folly. Now draw as many as thou mayeſt, according to thy meaſure of grace, to Jeſus Chriſt, and Heaven-ward.

And thus much be spoken of this Discovery of the New-Creature, in its shewing it self in a new Lip.

9. The 9th Discovery of the New-Creature.

Such as are New-Creatures in Christ, they will have *New-Company*. As soon as a soul is new forming up in Christ, he saith, as *David*, *Depart from me ye evil doers, for I will keep the Commandements of my God*, Psa. 119. 115. *Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping*, Psal. 6.8. *I am a Companion of all them that fear thee, and of them that keep thy Precepts*, Psal. 119.63. So the primitive Saints, as soon as converted, they become *Companions* of the reproached Ones of the Lord, and *took joyfully the spoiling of their goods* with them, *Heb.* 10.34. And so *Moses*, *chose affliction with the people of God*, before Riches and Honour with the profane, *Heb.* 11.26.

Now this real Converts do:

1. Because wicked and carnal men will act and speak wickedly against God, and his ways and people; which a heart broken, and made tender, cannot endure to hear and observe: *David* said, it was like a *sword in his bones*, Psal. 42.10. when wicked men reproached the Lord and his servants.

2. Converts are *in great danger to be tempted to sin*, as *Joseph* in *Pharaohs* house, by the company of wicked and carnal persons; the Devil will lay snares, specially for weak souls: it will be hard for weak souls to pass without guilt, by mixing with them.

3. Saints

3. Saints *will contract deadneſs and indiſpoſition*, by their company, it cauſeth old Luſts to ſtir, and other ſins of heart to be working. The carnal part will be too ready for complyance with them; how hard to come off from them, not worſted?

5. Such as are New-Creatures in Chriſt, have quite *different ſpirits* from wicked and carnal men, *different principles*, *different ends*, and therefore they muſt needs avoid them, and cannot take ſatisfaction and contentment with them, unleſs under great temptation.

Uſe 1. To ſinners unconverted, who take pleaſure in your carnal merry company, but are burthened with the company of godly, and you ſecretly diſdain them, and the Devil ſuggeſts to you, that they are Hypocrites; know this, and be aſſured of it, and your Conſciences muſt acknowledge it, that ye are yet in your ſins, and haters of holineſs, and you love not the appearance of it; Certainly, you are none of theſe New-Creatures, and you cannot know your ſelves by a better Character, then by the company you moſt delight in. You do not make choice of your moſt intimate company by their godlineſs, but from worldly ends, or mirth or good-fellowſhip, as you ſtyle it, or generoſity, or ſome ſuch carnal end: verily, the grace of God is not in you, and your condition is damnable.

2. As ever you would find mercy, look up to the Lord to turn your hearts to himſelf, and then to thoſe that fear him: Break off from your vain-company, who engage your hearts to vanity: What ſaith the Wiſdome of God, *A Companion of Fools ſhall be*

destroyed, Prov. 13. No such fooles (how witty, or prudent, or civill soever otherwise) as carnall-souls, that delight in vanity; Oh! hearken to the instruction, of the wise, and your soul shall live; I confesse this is the hardest pluck in conversion, but yet it must be done, with a vigorous resolution, through grace; when once the bands are broken, and you come to find, as you will, abundant more sweetnesse in the Lords wayes, verily you shall never repent your so doing.

And such as have some desires towards goodnesse, and have some better thoughts then you have had formerly of good people, you will make little progresse in grace and peace and comfort to your own souls, till you do this; till you can abhor your selves for your vanity and profanes among carnall men, and can with full purpose of heart cleave to the Lord, and overcome fear or shame, or what ever such cursed evils that are in your way, and all your rocks of offence, you will make little of it as to evidence any sound work in your hearts, and peace with God by Jesus Christ; one day's accompanying with carnall men will set you more backward, in the matter of godlinesse, than many dayes after will help on.

3. Let such as would evidence the New-Creature, be very watchfull in this matter, and not to touch pitch lest they be defiled; mixe not your selves unnecessarily, as hath bin exhorted in the last head, among carnall men, unlesse you have a good and holy end in it; so as Jesus Christ did, going among great sinners to do them good, which indeed bespeakes a great strength of grace, and a Christ-like spirit,

spirit, and Saints should be much with *God* for it.

And among your selves; that Saints do still better and not worst one anothers Spirits, when they come together: the more you are with Saints, the more you love them, and delight in them; Have a compassionate healing spirit to one anothers infirmities, and be not offended but look upon, and love the appearance of *God* in each other; And remember that receiving and doing of good, is your great business, till you come to Heaven.

Yea, let all that have a new work upon them diligently find out the Company of Saints, such as are visibly joyned to the Lord, and to each other, to enjoy ordinances holily, and to help one another heaven-ward; *Woe to him that is alone*, saith the wisdome of *God*; Let not gracious souls content themselves in pollutions of worship, and without the company of the godly; such do decay, wither, make a poor shift to hold out in their profession, grow worldly, or are overtaken with the errours of the times; as for the most part they are the solitary professours who are drawn aside from Gospel-truth, and not such, (as it hath bin unduly charg'd) who are in the fellowship of the Gospel, for that end and purpose, to help, strengthen, pray for, watch over each other.

10. Such as are New-Creatures in Christ, they have, (if I may so speak) *new feet*, namely, to *walk with God* in a *new conversation*; *The steps of a good man are ordered by the Lord, and he delighteth in his way*, Psal. 37.23. *I have* (saith *David*) *refrained my feet from every evil way, that I may keep thy word.*

This *New walk* of a Saint, of a New-Creature, is a large field; that I may hint the most materiall things of it.

1. A New-Creature doth more and more ser himself to *walk with God*; (1.) As *under the eye of God*, considering that the jealous eye of the Lord is still upon him; *Thou compassest my path, and my lying down, and art acquainted with all my wayes*, Psal. 133. 3. (2.) To *keep Communion with God*; to be conversing with God, speaking with God, and unto God, and waiting to hear God speak unto him; (3.) *To walk in Jesus Christ. As ye have received Christ Jesus the Lord, so walk ye in him*, Col. 2. 6. which is, to walk in the *Life* of Christ, in the *Light* of Christ, in the *Strength* of Christ, in the *Love* of Christ, in the *wisdome* and *patience* of Christ; and so in all; This tis to have fellowship with Jesus Christ, and to walk in him; to do all in Christ, and through Christ, is the main work of the New-Creature, as 'twas hinted in discovering the necessity of the New-Creature's being in Christ. (4.) The Walk of the New-Creature is *to walk in the Spirit*; Gal. 5. 25, *If we live in the Spirit, let us also walk in the Spirit. There's no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit*, Rom. 8. 11. To walk in the Spirit, is, (1.) Not *to fulfill the Lusts of the flesh*, Gal, 5. 16. Not to be under the power of them, or to make provision for them; not to feed them, but to *crucifie* them; *They that are Christ's, have crucified the flesh, with the affections and lusts*; Gal. 5. 24. which is put as an evidence of walking after the Spirit; (2.) Tis to be *led by the Spirit*, Gal. 5. 18. to give up our selves

ſelves to the *leadings* and *teachings* of the Spirit, Pſal. 143. 10. *Teach me to do thy will, for thou art my God, thy ſpirit is good; lead me into the Land of uprightneſſe*; is the cry of every true Convert in Chriſt; who would not be led by his own ſpirit in any thing, nor by other mens ſpirits, but waites for the Leading of the ſpirit in every work, and way, wherein he would walk before God.

5. The New-Creature *walks after the revealed will of God*; *And as many as walk according to this rule, peace be upon them*, Gal. 5. 16. ſpeaking of the New-Creature who walkes after a *rule*; *Bleſſed are the undefiled in the way, who walk in the Law of the Lord*, Pſal. 119. 1. He ſets himſelf to walk in *all* the precepts of God, and eſteemeth them all holy and righteous.

6. The New-Creature *walks in his integrity*; *let integrity and uprightneſſe preſerve me*, Pſal. 25. 21. *As for me, I will walk in mine integrity*, Pſal. 26. 11. —— And as for me thou *upholdeſt me in mine integrity, and ſetteſt me before thy face for ever*, Pſal. 41. 12. This is the gracious reſolution of every Convert to walk in his integrity, through which God will preſerve and uphold him in all his wayes, and when the world reproacheth him, God will ſet him before his face, and that, for ever.

6. The New-Creature, ſo far as he is a New-Creature, *walkes humbly*. *This is that the Lord doth require of thee, to walk humbly with thy God*, Micah. 6. 8. To walk humbly before the Lord, towards ſinners, and towards Saints; The ſoul that walkes moſt with God, walkes moſt humbly towards men.

7. The

7. The New-Creature *walks in love: And walk in love, as Christ also hath loved us*, Ephes. 5. 2. In *love* to all Saints, as Saints; a special part of the Gospel-walk: Not in love to such or such a party of Saints, which is but self-love, but in love to all that walk with God.

8. More Particulars might I mention, as *walking honestly* towards all men, not oppressing, defrauding, but *righteously, charitably, compassionately*: so far, I say, as he is a New-Creature, he walks thus: Onely let me adde this, That the New-Creature *walks by Faith*, 2 Cor. 5. 7. *and not by sight*. He is ever learning a life of dependency, lives upon the All-sufficiency of God, the Righteousness of Christ, the fulness of his Grace, the Word of his Promise; and so lives out of himself, upon the fulness of God in Christ, and his truth in his Promise, even when he feels not his presence. And herein, briefly, consists the Life of Faith, to live out of our selves, upon Another, even the Fullness of an infinite God, manifested in Jesus Christ.

In a word, The New-Creature in Christ, as he is called of God, through infinite Free-grace: so is he to *walk* in all things, *Worthy of his Vocation*, Ephes. 4. 1. To walk worthy of the Lord, even to *walk* as *Jesus Christ himself walked*, 1 Joh. 2. 6. To walk in this present world, how he might express the vertues of Christ, the grace and love of Jesus Christ so freely revealed to him, to walk self-denyingly, holily, patiently, harmlesly, profitably, heavenly, as one that is called from Darkness to Light, from the power of Satan to God, called out of the World, *to the obtaining*

ving of the glory of our Lord Jesus Christ, 2 Thess. 2, 14.

Use 1. If this be the Walk of the New-Creature, then such who walk not as in the Eye of God, but after the Atheisme of their Hearts; consider not, that God sees them in their most hidden ways, that walk after their Lusts to fulfill them; that walk not in the Spirit; that mind not Holiness, so they keep a kind of Conscience to men: Verily, the Spirit of God dwelleth not in you; you have no Evidence for Heaven as yet; you are of the World, and you walk after the course of *the World*, Ephes. 2. 2. You walk Hell-ward, and are held by the Cords of your Lusts, and your Paths lead unto destruction. And therefore turn in to Jesus Christ, whose Paths are Wisedome and Safety, and lead in the Way of Life, and Peace, and Blessednes, even all that choose them, and delight in them.

2. Let such as have the New-Creature formed in them, approve themselves to God, to Saints, and to the World, in this their *New-Walk*: Oh see! you are called to walk with God; and therefore be, as in his Eye, continually: make Communion with him, your chiefest joy. Walk *in* Jesus Christ, in his Life, Light, Power, Love, Wisdome, and fetch your daily supplies from him: Walk in the Spirit, after the Spirit, as much as may be; and see that you keep close to Rule, to the revealed Will of God, and not to Delusions. Be able to appeal to God; Judge me, oh God, according to mine integrity, *Psal.* 26. 1. that you may have this peace and comfort in all your ways; Thou upholdest me, oh Lord, in mine integrity.

integrity. And see you walk *humbly* before GOD and Men, and in love to all that profess love to Christ; and they do, in some measure, *really* express it, and carry it justly, and compassionately towards all men.

Learn above all, the Experience of the Life of Faith: live not in, or upon what you have received; but live out of it, upon the Fulness of the Lord, as if you had received nothing. Oh ply the Throne of Grace, that you may be filled with the Spirit of Jesus Christ, and to walk in this present World, as near, as may be, after the Holiness, Patience, Meekness, Wisdome, and Love of Jesus Christ, which he shewed towards all men, having your Hearts and Conversations in Heaven, where your Treasure is.

11. The New-Creature doth in all things labour its own perfection, and is therefore still in conflicting with, destroying, crucifying, purging out the old Creature, the old man, all of the Old *Adam*; till it sits down in Victory, in a full perfection of Holiness and Glory, which it shall have, (and not till then) at the appearing of Jesus Christ. *Ephes.* 4. 22. ——— *That ye put off concerning the former Conversation, the Old Man, which is corrupt, according to the deceitful Lusts, and be renewed*, &c. *Knowing this, that our Old Man is crucified with Him, that the body of sinne might be destroyed*, Rom. 6. 6.

This is the main Work of the New-Creature, where it is really formed in Christ, to destroy and purge

purge out the Defilements and Dregs of the Old Man, of Sin, Self, Corruption, that it may be as *a new Lump*; as a Vessel made meet for the Lord's use, as *formed up*, *set apart*, *anointed*, *sanctifyed* for God, and his Use, here, and for ever, *AMEN.*

To the Blessed God Alone, be all the Glory.

FINIS.

A Catalogue of ſome Books,

Printed for, and ſold by Edward Brewſter, *at the* Crane *in* Paul's *Church-yard.*

1 DR. *William*'s Right-way to the beſt Religion; wherein at large is explained, the principal Heads of the Goſpel, in —*Fol.*

2 Dr. *Jermin* on the *Proverbs*, —*Fol.*

3 Mr. *Stock* upon *Malachy*, —*Fol.*

4 Mr. *Elton* on the 7th, 8th, 9th, *Romans*, —*Fol.*

5 Mr. *Hilderſham* on the 4th of *John*, —*Fol.*

6 Mr. *Edward Leigh*'s Annotations on *Job*, *Pſalms*, *Proverbs*, *Eccleſ.* and *Cant.* —*Fol.*

7 The Largeſt Church-Bible, —*Fol.*

8 *Conſilia*, *Decreta*, *Leges*, *Conſtitutiones in re Eccleſ. Orbis Britannnici*, *opera & Studio* Henrici Spelman, *Eq. Aur.* —*Fol.*

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12 Mr.

12 Mr. *Bentham's* Christian Conflict, *Quarto*,
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THE *TEMPESTUOUS SOUL* CALMED BY Jesus Christ:

BEING

An Extract of several

SERMONS,

PREACHED

By *Anthony Palmer*,

Pastor of the Church at *Bourton* on the Water, in *Glouceſter-ſhire.*

LONDON,

Printed by for *Edward Brewſter*, and are to be ſold at the Sign of the *Crane* in *Paul's* Church-yard, MDCLVIII.

To my Dear Father, Brothers, and Sisters, and other of my Beloved Kindred and Friends, &c.

IF I know my own heart, there were two Reaſons prevailed with me for ſending forth this Treatiſe into the light; Firſt, to witneſſe what the Lord (to the praiſe of his abundant grace) hath done for my own poor ſoul. Secondly, As drawn forth by tender affections and yerning bowels, I deſire more and more to put on for your immortall ſouls, which my heart's deſire is ſhould be as dear and pretious to me as my own, yea, that my heart might be enflamed with that zeal of holy Paul, *Rom.* 11. 14. If by any means I may provoke to emulation them which are of my fleſh, and might ſave ſome of them. *In this brief Treatiſe (though chiefly pointing at the comforting a diſquieted ſpirit) yet there is laid down in the former part of it what may ſuit with your ſeverall conditions, and ſo to ſet up a reſtleſſe enquiry in your ſpirits after the Lord Jeſus, till he ſhall fill your ſouls with this bleſſed calm of his own preſence here ſhadowed forth unto you: If it ſhould be objected by any other, that I might have directed you to other Books before extant (of which, bleſſed be God, there's abundant choice:) I anſwer, and, I verily beleeve you will with me, that the room I have in your affections will render ſomething from my ſelf (though far ſhort of the excellen-*

eyes of other Pieces) *more gratefull to you, and that you will be the more inclined to reade it; Upon which account I send it to you, with my breathings to Heaven for the blessing of the Spirit of grace to be with it; and all others to whose hands it shall come, craving a candid interpretation with them: I Rest,*

Yours,

Bourton on the Water, *July* 1658.

most affectionately

in Christ Jesus,

A. P.

Imprimatur,
Joseph Caryl.

The

THE TEMPESTUOUS SOUL Calmed by Jesus Christ.

Math. 8, 23, 24, 25, 26, 27.

And when he was entered into a Ship, his Disciples followed him.

And behold, there arose a great tempest in the Sea, insomuch that the Ship was covered with the waves: but he was asleep.

And his Disciples came to him, and awoke him, saying, Lord save us, we perish.

And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the Sea, and there was a great calm.

But the men marvelled, saying, What manner of man is this that even the winds and the Sea obey him?

THe Words contain an entire work and miracle of the Lord Christ, so that we need not look for co-herence; They are usually held forth by Divines to set forth the presence of the Lord Jesus with his Church in all the

tempeſts that come upon it; which (I conceive,) may without wreſting be alſo uſed to diſcover the preſence of Chriſt, calming a particular ſoul in all the tempeſts that befall it; At leaſt, by way of Allegory it will hold; as *Auſtin* ſaith, There is ſuch a ſpirituall uſe to be made of every miracle of the Lord Chriſts.

And in this ſenſe I ſhall make uſe of them, and ſo unfold them into theſe ſix Obſervations.

1. *When Jeſus Chriſt draws in a Soul to himſelf, he uſually raiſeth a tempeſt in that ſoul.* There aroſe a tempeſt, *&c.*

2. *The Soul when thus in a tempeſt, it comes in a periſhing condition to Jeſus Chriſt*: Lord ſave us, we periſh, *&c.*

3. *Jeſus Chriſt ſeems for a time to take no notice of a ſoul in ſuch a tempeſt and periſhing condition.* He was aſleep, *&c.*

4. *True faith may be mixt with much weakneſſe and fear, and yet may engage the heart of Chriſt to ſuccour*; Why are ye fearfull, O ye of little Faith.

4. *A word from Chriſt can rebuke that tempeſt upon a Soul.* He rebuked the windes, *&c.*

6. *The Soul that is thus calmed is filled with the wonders of Chriſts power and love*; They marvelled, ſaying, What manner of man is this that the winds and Sea obey him?

Theſe I ſhall open in their order.

When Chriſt draws in a Soul to himſelf, he uſually raiſeth a tempeſt in that ſoul.

The word for a *tempeſt* in the Originall is σεισμὸς, which properly ſignifies an Earthquake which cauſeth a ſhaking of the Earth; The ſame word is uſed by

by the Septuagint in *Ezekiel* frequently to signifie a rushing winde, a noyse, a shaking: Now then this doth very well fit our purpose to discover this tempest upon a poor soul as drawing into Christ, which is a kinde of earthquake, a shaking of an earthly heart (whose principles and aims were earthly) as promised by the Lord Christ, *Isa.* 11. 4. *And he shall smite the earth with the rod of his mouth*, when he comes in with a rushing, and a noise, like the voice in *Ezekiels* Vision, *Cap.* 3. 22. when the awakenings and enlightenings of the Word and voice of God fall in (shaking the spirit of a dead sinner) like the noise of many waters, *Rev.* 11. 15, Thus when the fear of a miscarrying soul layes hold upon it, such a kind of shaking and tempest is upon it. Now the Lord ordereth it to be thus with a Soul, for these Reasons.

1. God causeth a glimpse of his holinesse to passe by a Soul, that the Creature by such a reflexion from God, may see in some measure what sin hath done upon him, at what an infinite distance it hath set him at, with the most holy God; how unlike unto him sin hath made him; That he may in some measure see and feel what he is, when the great and righteous God takes him in hand, which makes him ready to cry out with *Peter* at the appearance of Christ to him, *Depart from me, for I am a sinfull man*, Luk. 5. 8. And as *Moses* in his self-abasement, when God appeared to him, *Exod.* 3. 6. Moses *hid his face, for he was afraid to look upon God:* And *ver.* 11. *Who am I that thou shouldst send me?* A glimpse of God causeth such an abasement upon a soul, and even a shaking to be upon it, That the creature may magnifie the greatnesse and purity of God, and be vile in its own

eyes before him: This is the firſt Reaſon of it.

2. He raiſeth ſuch a tempeſt and ſhaking upon a ſinfull worm, To cauſe him in part to taſte what a bitter cup it was, he could ſo delightfully and boldly quaffe off; yea, to have a taſte of that bitter cup that Jeſus Chriſt drank brim full of his Fathers wrath; that if one dram of it be ſo unſupportable to a ſoul, what were the full vials of it that were powred forth upon the ſinleſſe ſoul and body of Chriſt? that thence when we come to ſee him we may be pierced and be in bitterneſſe for him, *Zach.* 12. 10.

Yea 3. That a Soul may truly and in earneſt feel and diſcern its need of ſuch a Jeſus to bear and deliver from that wrath; When ſuch a glimpſe of God upon it, ſuch a ſhaking, ſuch an abaſement in its own vileneſſe, ſuch a taſting of wrath; then a Chriſt to quiet and calm a deſolate ſoul is worth looking after indeed.

But it will preſently be enquired, Whether every Soul is brought into Chriſt this way?

I will firſt open the height of this Tempeſt upon a Soul, and then I will ſatisfie this Query. It is thus, When God muſters up our ſins, and ſets them in order before our eyes, *Pſal.* 50. 21. When he will make ſin appear exceeding ſinfull, to be *abounding ſin*; When God *writes bitter things againſt a Soul, & makes it to poſſeſſe the iniquity of its youth*, *Job.* 13. 26. I need ſeek no further then the 38. *Pſalm*, for this tempeſt, and the 88. In both of them you have a deſcription of this tempeſt upon a poor creature; *Thine arrowes ſtick faſt in me*, *There is no reſt in my bones becauſe of my ſin*; *Mine iniquityes are gone over my head*, *and as*

a

a burthen too heavy for me to bear; *Troubled, and bowed down, I go mourning all the day, filled with his terrours*, as *Heman*: To this (as it may be conceived to have been the case with *David* and *Heman*, in both these Psalmes) is usually added some sharp affliction, either of sickness, or of the imbittering some choise creature-comfort our spirits were inordinately let out unto, which causeth this shaking and tempest to be the more grievous, that we become (as *David* speaks) even as broken vessels under the mighty hand of God.

This also, by the sufferance of God, is often hightned by Satans violent assaults, black and horrible suggestions, blasphemous accusations, representing sin as unpardonable, joynd with an accusing conscience and all our fleshly reasonings, that God is in a way of destroying and beginning of wrath here, and therefore is apt to suggest self-destruction, so crossing Gods design, perwading the Soul to fly from God as an Enemy, when Gods main design is mercy, to turn it to Him.

Now then, take all these; the appearing of a great and holy and terrible God, shaking a poor earthly creature, the powerfull awakenings and enlightenings of his Word, a sense of his fierce wrath, the dread of a miscarrying soul, the burthen of sin, the accusations of conscience, the afflicting hand of God, the desperate assaults of Satan, these like several winds make a tempest in the whole man, and make it to cry out, *Thy waves, O Lord, and thy billows go over my soul, who is able to abide thine appearance?* These, like severall windes meeting in a cranny of the earth, make a concussion and mighty shaking upon the

the spirit of a sinner, when the Lord thus takes him in hand.

Now to answer the question, whether every Soul be brought in to Christ such a way in the height of this tempest?

This is more then I dare assert, yet that many a poor Soul comes thus shipwrackt to Christ, thus tempestuous and forlorn, I know I need not insist to prove; This I may call the storming of a Soul, when Christ takes a Soul by his great power, suddenly breaks down all the strong holds and high things, 2 *Cor.* 10. 5. This is usually the way of an open sinner, though not in the same height, neither in every open sinner at his first conversion; But then sometimes Jesus Christ takes a Soul, as I may so speak, upon easier terms, brings it in, *leni afflatu*, with a more gentle gale; yet so, that in the progresse of it there will be some shakings, something of this tempest upon it, though the Soul hath a glimpse of Christ, and his hand more sensibly supporting it; which I clear thus.

First, If the seed of grace be sown early in the heart (as sometimes it is) that some Souls cannot remember the first work of it, yet if the Soul grow up to any measure of experience, it must be more shaken in order to its further subduing and purifying; It will meet with some kind of tempests ordinarily. I never spake with any as to this Point, but more or lesse did allow of it: But when the work of God is begun at some further ripenesse of years, then certainly it shall meet with what I have set forth in some measure; Consider, for a Soul to be awakened out of the deep sleep of carnall security, which sin hath

hath bound him in', To have Satan the strong man dispossest by a stonger then he, To have the guilt and filth of sin discovered by the holy Spirit, To have Christ destroy the works of Satan; the power and peace of corruptions that will set against him, with all the reasonings of flesh and blood mustered up; To have, in a word, the secure, dead, earthly, dark, hard, proud, atheisticall, unbeleeving heart of an obstinate wretch, of death to become life; of darknesse, light; of a stone, flesh; To have a grain of faith, break through all naturall impossibilityes, spirituall wickednesses, all discouragements within and without, when nothing within us to help forward beleeving, but every thing against us (as I shall further shew:) Though all these be not enough to hinder the Lord Jesus, when he by his strong arme will work, *Isa.* 43. 13. *I will work, and who shall let it?* yet certainly this work is not wrought forth in a dream (as we use to speak of things insensibly done) not without some shaking and concussion upon the spirit, something of this tempest upon it, partly in the beginning, and partly in the progresse of conversion; *Fides non fit sine multo motu*, saith *Melancthon*, Faith is not wrought forth without much motion in the Soul; Yea, I might here shew, into how many tempests from without and within, many a poor Soul (especially such whom God will most humble and fit for some speciall service) falls into; how many overwhelmings of spirit and gusts of temptations it is frequently shaken with: but I intend to keep my self chiefly to the discovery of the soul's first approach to Christ.

It may yet be further enquired, What is the lowest measure of such conviction, in the bringing in of

a Soul to Chriſt? In this there have been extreams, ſomtimes, I preſume; gracious men giving forth the tenour of their own converſion as a generall rule to all others; But in this caſe I may ſafely aſſert, that the firſt work of the Spirit is to *convince of ſin*, Joh. 16.7. And that ſuch a convincement that ſhall give a creature ſuch a ſight of ſin, that it muſt appear exceeding ſinfull, to be *abounding ſin*, Rom. 5.18. to be tyrannizing ſin, filthy ſin, condemning ſin, which muſt not only ſtore in the head, but convince the conſcience, and affect the heart, that it muſt needs humble and abaſe a creature as he goes out of himſelf, and rowls upon Jeſus Chriſt; yea, he ſhall come in a periſhing condition, as I am to ſhew in the next Point; To deny ſuch preparations and qualifications (not ſuch I mean as of our ſelves but from the ſpirit) is to reaſon againſt the method of the Spirit witneſſed by Scripture and experience; If the ſpirit of a ſinner be naturally bound up in blindeneſſe, hardneſſe of heart, inſenſibleneſſe, ſecurity, peace, then it will not make out for ſalvation by Chriſt, till the Spirit of God comes upon that blindneſſe, *&c.* and ſo cauſeth the Soul to diſcern its own condition; and this, as the rebellions of our hearts begin to be ſubdued by that ſpirit, cauſeth a mutiny, diſtemper, ſome kind of tempeſt in the whole inward man, till the Spirit draweth vertue from Jeſus Chriſt more and more to work ſome meaſure of ſerenity and compoſure upon it, as we are to ſhew in the cloſe.

3. Say ſome, This is a way to bring a Soul into bondage and tormenting fear. No ſuch matter, 'Tis the way to bring him out of it: in order to the delivery from bondage, that bondage muſt be firſt diſcovered

ed to and owned by the captive, which naturally he feels not, as above; To shew the captive his bondage, in order to his suing for deliverance, is the way for liberty. This is clear *Rom.* 8. 17, *Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption*, implying, *ye are not now under the Law*, and so in bondage again, as once you were, intimating they were so, and felt themselves to be so, and that the Spirit did reveal it, and so brought them out of it, and wrought forth and witnessed Christ to them, whereby they cryed, Abba, Father,

4. How long is a Soul to lie in his bondage, humbling himself? Till he cast up an eye to Jesus Christ to seek liberty in him; Certainly, though a soul is to renew his humblings under his bondage, yet not so to lie under it, but presently to make in to Jesus Christ to be freed from the guilt, condemnation, bondage, service of sin, pleading his own gracious purposes to him, as is expressed, 1 *John* 3. 8. 'twas his purpose to destroy the works of the devill, as I will pursue in the third point.

And thus briefly I have opened what I here mean by this tempest in a poor soul, seeking Christ, and life, and peace in him, the way, and lowest measure of it.

If Jesus Christ by his Word and Spirit doth thus awaken, enlighten, convince, raise some kind of tempest in a poor soul, before it truly seeks out for life and peace in him; Let me in the first place speak to the secure peacefull soul that perswades it self it hath hope enough for heaven, good interest enough in Jesus Christ, and yet is not acquainted in any measure with

the spirit of a sinner, when the Lord thus takes him in hand.

Now to answer the question, whether every Soul be brought in to Christ such a way in the height of this tempest?

This is more then I dare assert, yet that many a poor Soul comes thus shipwrackt to Christ, thus tempestuous and forlorn, I know I need not insist to prove; This I may call the storming of a Soul, when Christ takes a Soul by his great power, suddenly breaks down all the strong holds and high things, 2 *Cor.* 10. 5. This is usually the way of an open sinner, though not in the same height, neither in every open sinner at his first conversion; But then sometimes Jesus Christ takes a Soul, as I may so speak, upon easier terms, brings it in, *leni afflatu*, with a more gentle gale; yet so, that in the progresse of it there will be some shakings, something of this tempest upon it, though the Soul hath a glimpse of Christ, and his hand more sensibly supporting it; which I clear thus.

First, If the seed of grace be sown early in the heart (as sometimes it is) that some Souls cannot remember the first work of it, yet if the Soul grow up to any measure of experience, it must be more shaken in order to its further subduing and purifying; It will meet with some kind of tempests ordinarily. I never spake with any as to this Point, but more or lesse did allow of it: But when the work of God is begun at some further ripenesse of years, then certainly it shall meet with what I have set forth in some measure; Consider, for a Soul to be awakened out of the deep sleep of carnall security, which sin hath

hath bound him in', To have Satan the ſtrong man diſpoſſeſt by a ſtonger then he, To have the guilt and filth of ſin diſcovered by the holy Spirit, To have Chriſt deſtroy the works of Satan, the power and peace of corruptions that will ſet againſt him, with all the reaſonings of fleſh and blood muſtered up, To have, in a word, the ſecure, dead, earthly, dark, hard, proud, atheiſticall, unbeleeving heart of an obſtinate wretch, of death to become life; of darkneſſe, light; of a ſtone, fleſh; To have a grain of faith, break through all naturall impoſſibilityes, ſpirituall wickednesſes, all diſcouragements within and without, when nothing within us to help forward beleeving, but every thing againſt us (as I ſhall further ſhew:) Though all theſe be not enough to hinder the Lord Jeſus, when he by his ſtrong arme will work, *Iſa.* 43. 13. *I will work, and who ſhall let it?* yet certainly this work is not wrought forth in a dream (as we uſe to ſpeak of things inſenſibly done) not without ſome ſhaking and concuſſion upon the ſpirit, ſomething of this tempeſt upon it, partly in the beginning, and partly in the progreſſe of converſion; *Fides non fit ſine multo motu*, ſaith *Melanchthon*, Faith is not wrought forth without much motion in the Soul; Yea, I might here ſhew, into how many tempeſts from without and within, many a poor Soul (eſpecially ſuch whom God will moſt humble and fit for ſome ſpeciall ſervice) falls into; how many overwhelmings of ſpirit and guſts of temptations it is frequently ſhaken with: but I intend to keep my ſelf chiefly to the diſcovery of the ſoul's firſt approach to Chriſt.

It may yet be further enquired, What is the loweſt meaſure of ſuch conviction, in the bringing in of

a Soul to Christ? In this there have been extreams, sometimes, I presume; gracious men giving forth the tenour of their own conversion as a generall rule to all others; But in this case I may safely assert, that the first work of the Spirit is to *convince of sin*, Joh. 16.7. And that such a convincement that shall give a creature such a sight of sin, that it must appear exceeding sinfull, to be *abounding sin*, Rom. 5.18, to be tyrannizing sin, filthy sin, condemning sin, which must not only store in the head, but convince the conscience, and affect the heart, that it must needs humble and abase a creature as he goes out of himself, and rowls upon Jesus Christ; yea, he shall come in a perishing condition, as I am to shew in the next Point; To deny such preparations and qualifications (not such I mean as of our selves but from the spirit) is to reason against the method of the Spirit witnessed by Scripture and experience; If the spirit of a sinner be naturally bound up in blindeness, hardness of heart, insensibleness, security, peace, then it will not make out for salvation by Christ, till the Spirit of God comes upon that blindness, *&c.* and so causeth the Soul to discern its own condition; and this, as the rebellions of our hearts begin to be subdued by that spirit, causeth a mutiny, distemper, some kind of tempest in the whole inward man, till the Spirit draweth vertue from Jesus Christ more and more to work some measure of serenity and composure upon it, as we are to shew in the close.

3. Say some, This is a way to bring a Soul into bondage and tormenting fear. No such matter, 'Tis the way to bring him out of it: in order to the delivery from bondage, that bondage must be first discovered

ed to and owned by the captive, which naturally he feels not, as above; To shew the captive his bondage, in order to his suing for deliverance, is the way for liberty. This is clear *Rom.* 8. 17, *Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption*, implying, *ye are not now under the Law*, and so in bondage again, as once you were, intimating they were so, and felt themselves to be so, and that the Spirit did reveal it, and so brought them out of it, and wrought forth and witnessed Christ to them, whereby they cryed, Abba, Father,

4. How long is a Soul to lie in his bondage, humbling himself? Till he cast up an eye to Jesus Christ to seek liberty in him; Certainly, though a soul is to renew his humblings under his bondage, yet not so to lie under it, but presently to make in to Jesus Christ to be freed from the guilt, condemnation, bondage, service of sin, pleading his own gracious purposes to him, as is expressed, 1 *John* 3. 8. 'twas his purpose to destroy the works of the devill, as I will pursue in the third point.

And thus briefly I have opened what I here mean by this tempest in a poor soul, seeking Christ, and life, and peace in him, the way, and lowest measure of it.

If Jesus Christ by his Word and Spirit doth thus awaken, enlighten, convince, raise some kind of tempest in a poor soul, before it truly seeks out for life and peace in him; Let me in the first place speak to the secure peacefull soul that perswades it self it hath hope enough for heaven, good interest enough in Jesus Christ, and yet is not acquainted in any measure with

with such workings of the spirit as this, coming in with an awakening voyce upon the naturall blindnesse and security, and bondage thou art bound up in. Let me tell thee, Soul, Better were the fiercest tempest upon thy spirit then such a calm: 'Tis sinning with folded arms under the shadow of death; 'Tis sin in its power, bondage, peace upon thy spirit, the strong man Satan keeping peace, that thou mayest sleep the sleep of Death.

But you will say, What, will you disturb the peace of my conscience that I have enjoyed all the dayes of my life?

Ah Soul, miserable peace, miserable calm, none of Christs making; Spare me a little, let me then freely bespeake thee; *Awake thou that sleepest and arise from the dead, and Christ shall give thee light*, Eph. 5. Oh, awake from thy deadly calm and peace; *Hear the voyce of the Son of God and live*, Joh. 5. 8. Sinner, drowsie, careless, heartless sinner, that hast been all thy life time subject to bondage, *Heb.* 2. 15. Hearken, consider, arise; thy security, safety, and peace, is the death of sin upon thy soul: a captive in a dungeon of darkness, and with fetters about thee, and seest it not! this is thy temper, thou hast been at ease from thy youth and setled on thy lees, *Jerem.* 48. 11. Thou hast heard, the first work of the spirit is to awake to Christ and Heaven, to hear the voyce of God in thy Soul, rushing in upon thy sinfull peace: So *Adam* Gen. 3. when after his sin he had thought to lie hid from God in peace covered with his figleaves, he heard the voyce of the Lord God in the Garden, and then they were afraid, and further saw their own nakedness; What voyces of God were they?

they? *Adam, where art thou? Hast thou eaten of the Tree I commanded thee, not to eat of?* To the Woman, *What is this thou hast done?* verse 8, 9, 10. &c. So the Lord speaks to a soul at first, sometimes in an Ordinance, sometimes in a sudden voyce out of it. Soul, where art thou? what is thy state and condition as to eternity? what provision for heaven, if thy soul should be now taken from thee? What is this thou hast done so presumptuously and peaceably to sin against thy God? to side with the devill and the world against the peace of thy own soul? What is this thou hast done, to neglect the care of a desolate soul? what will it profit thee to gain the whole world and lose thy own soul, and to be a castaway? a castaway from the holy, blessed, eternal rest of God into the company of Devills in endlesse unredeemable torment: What Soul, what means thy eager pursuit of vanity, and so heartlesse to the things of heaven and eternity? With some such voyces God speaks, and then the soul is made awake for heaven, and then it cryes after God, confesseth, humbleth, bemoaneth, chargeth it self: then the Lord directs that soul to means ordinarily, whereby he will do it good, and reveal the way of life in Christ unto it, to destroy the power of sin in it, and then, though after back-slidings and much unsetledness, and wavering, many reasonings and temptations, as shew'd, the soul settles in some good measure in the tastings of the power and love of Christ in it, as I shall further shew, Oh that such a voyce or any of these might secretly glide in the soul of any poor creature that hath hitherto withstood it, and might cause the deep thoughts of eternity to seize upon thee: Let

me

me reason with thee, as in the counsel of God, to raise a tempest in stead of that peace: fear it not, for I will shew thee a Christ to calm all, to destroy sin, to set at liberty, to fill thy soul with joy and peace that shall never be taken away, never fear to passe through such a tempest; better go to harbour in a storm, then perish becalmed in the sands. Why then, in thy most serious and retired thoughts be putting such Questions as I have mentioned to thy self: if thou art moved and excited by these, and such like, then this is the voyce of God in them, if all that is within thee is stirred up to seek after Christ and an interest in him.

First, Then Consider with thy self, what it is thy heart most earnestly pursues, (if thou hast not truly found and sought Jesus Christ, and life in him;) 'tis certainly to compasse some such worldly design which may render thee esteemed in the world without dependance on other men, estimation with men, riches, pleasures, to make up (as thou thinkest) a full contentment, these are the goodly pearls in the eyes of a naturall man: consider then how empty and disquieted thy spirit is left after such a pursuit made good, and presently the thoughts of some new one, or else thy spirit will languish in the former, and grow weary of it.

Secondly, Consider the miserable uncertainty of all outward enjoyments, how liable to spoil, losse, decay, *Pro.* 23. they taken from thee, or thou from them in a moment: Much might be said to this.

Thirdly, When thou hast compassed all thy designes so much earth thou canst call thy own; thou must at last

last be content with just so much as will cover thy carkasse, a feast for worms. Now compare this with the salvation of a soul.

First, What it is that is to be saved, A Soul, a precious darling Soul, a Soul worth more then the whole world, *Luke* 9. 25. Consider what a value God puts upon Souls, the whole world could not be a ransome for one Soul; had the whole Creation been in mans power; and he had offered it to God for the sin of his soul, it had not been a valuable price; No, the blood of the Son of God was the high price of Souls; Ah consider the preciousnesse of a Soul, and it will awake thee.

Secondly, Compare this with what the Soul is doing till 'tis enfaced in Christ, 'tis *treasuring up wrath till the day of wrath, and the revelation of the righteous judgement of God*: as if not wrath enough in hell already, 'tis treasuring up more; that wrath that made the holy Son of God cry out as 'twas poured upon him; the everlasting weight of wrath of the just avenging God; all the judgments that ever thou heardst or readst of, are but as mercy to this; Now consider with deep thoughts of heart, if all thy pursuits of outward enjoyments here, will poize salvation from such, such wrath.

Thirdly, Compare it, with what the full enjoyment of salvation is: and here we are swallowed up; the holy, blessed, full, eternall rest of God; with a weight of glory, crowns of glory, transformed to be made capable of enjoying it, where we shall never be tempted to sin, nor sin any more: Oh to be in the bosome of Jesus Christ, filled with the fullnesse of love, continually satisfied, and yet never nauseated;

pleaſures, peace, reſt, joy, glory, God himſelf, whoſe preſence thou ſhalt as fully enjoy as a glorified creature can poſſibly be able!

Now then I ſay, conſider, if the ſalvation of ſuch a precious Soul from ſuch unſupportable wrath to ſuch a fullneſſe of glory with the infinite God, be worth hazarding, for diſquieting earthly accommodations, enjoyments, to cauſe thee ſo ſecurely to neglect ſuch ſalvation, *Heb.* 2, 3. Where mark, 'tis not ſaid, the open ſcorning the means of ſuch ſalvation; but the neglecting of it.

Yet a little further, Conſider 3. things as to this condition here below, that thou may'ſt not think thy good is all in expectation.

1. That the leaſt of Jeſus Chriſt is better then all the world; ſhould'ſt thou only ſuffer with Chriſt here, more glory in it then in all the world; *The Spirit of God and of glory reſting upon thee*, 1 Pet. 4. 14. The reproach of Chriſt is better then the pleaſures of *Pharoahs* houſe, *Heb.* 11. How better? That ſweet and heavenly fellowſhip with him, thou mayeſt here attain unto, that thou mayeſt be able to ſay, Thou had'ſt rather have one hour with Ieſus Chriſt, then all the treaſures of the world for ever; Ah, hac'ſt thou one taſte of his love, how wouldeſt thou thirſt after him! though this be as a riddle to a dark carnall heart that knows and favors Him not.

2. Conſider, That all theſe reſtleſſe deſires, affections, and windings of thy heart, ſhall be rayſed and refined, and meet with that abundant ſatisfaction in Ieſus Chriſt, far above what thou canſt propoſe to thy ſelf in the purſuits of things here below, ſolid and durable ſoul-contentment, *Pro.* 8. 18. though with ſome

some disturbances by reason of distempers from sinful flesh, yet 'tis here, The more of Christ, the more composure of spirit, sweetnesse, rest; which is not so, in the more gain of earthly advantages; these do only widen and enlarge, but not satisfie desires.

3. Consider, that with Jesus Christ thou hast the promise of all other things best for thee, *Rom.* 8. what wouldest thou have more, unlesse thou would'st be thy own carver in the world, and not take in the wisdome of God to dispose them to thee? Say, Men of the world, they would make as sure provision as they may for themselves and familyes, and so contrive, design, eat the bread of carefullnesse; but let thy purchase, gain, and interest thou aimest at, be thy part in Iesus Christ, Count but all things losse to win Christ, and then thou gainest right to all things, and so if thou wanteſt any outward mercy, 'tis not because God thinketh it too good for thee, but not so fit for thee; God seeth, that mercy would haply lessen thee in the sweeter, closer, enjoyments of Iesus Christ; Why then, consider, if that be the reason why the Lord with-holds such and such things from thee thou wilt consider now, I have more of Iesus Christ for it, and so no loser by the hand; no need of repining of spirit in me, but to want them chearfully and gladly; yea, this will be thy blessednesse, that whereas now thou canst not misse such or such things, but thy heart sinks within thee, then thou wilt know how to answer all thy cares of spirit, and see the wise hand of God ordering all for thy good; So that here's the way to provide all, to ease all, to sweeten all, to have part in Iesus Christ, to be earnest in the pursuit of him, till he will say unto thy soul, I

am thine; and a Covenant paſſed between thee and him, and he is fairer then the Children of men, and all beauty and goodneſſe in him: then, whereas others have meer creatures, thou haſt the love and goodneſſe of God in them, thou haſt them not by common providence, but by a covenant of love, by Ieſus Chriſt, by promiſe; the leaſt mercy is ſweet unto thee, for the kindneſſe of God is in it.

Take then theſe three together, the leaſt of Chriſt better then all the world, all enjoyments which are promiſed in the creatures eminently in him, with him the promiſe of all other things; What can thy ſpirit be opened to more? O wretched principle of Atheiſm and unbelief! what hath ſin and devils done upon a poor worm, that he ſhould in the darkneſſe, deadneſſe, emptineſſe, diſquietneſſe of the creatures be ſeeking light, life, fullneſſe, contentment, which they are not able in the leaſt meaſure to give, and one drop of Ieſus Chriſt, and Grace brings them all as fountayn'd up in him.

If theſe things be ſo, and there is thus but one choyce in the world that can quiet the reſtleſſe ſpirit of man, the choſen one of God, Ieſus Chriſt bleſſed for ever, in whom his ſoul delighteth, why do we lye doting and puzling our ſelves in darkneſſe, and diſquieting our ſelves in vain? why do we not break off theſe Idols from our hearts? Oh let my ſoul chooſe him, let him be the dear, dear choyce of my ſoul, give me him or I dye!

2. If Ieſus Chriſt be the choſen of God, the delight of his ſoul, *Iſa.* 41. 1. the heart of the infinite incomprehenſible God can be delighted, ſatisfied, filled, from and to all eternity, with and by him, well-

well-pleaſed, and never weary of him; Shall not the finite ſpirit of a poor Creature be overcome with the ocean of his goodneſs that is in him? Shall it be afraid and ſtand reaſoning, Whether it ſhall have Earth or Him? Oh the folly of the Sons and Daughters of men, to hear of ſuch a prize, ſuch an Indies of all ſweetneſs and treaſure, and but a ſhort time to venture for him; (looſe him now, and give a thouſand Worlds for him hereafter, and no gaining a look from him) though now his bowels more yearn, and his heart beats and pants after Souls, with more fervency, then all the Creatures deſires can make in one) yet, that wretched Creatures, enſlaved to a curſed peace, kept by Satan, idolizing empty nothings, fulfilling luſts, that reſtleſly hurry them up and down, ſhould have lower, baſer thoughts of Chriſt, than of the baſeſt thing they enjoy; for they will not miſſe one of them to gain him; the pooreſt, meaneſt thing they enjoy, hath more of their heart, more care and thoughts of their ſpirits toward it, then Jeſus Chriſt hath.

Conſider thy own heartleſneſs, how ſeldome thou art in the thought of Jeſus Chriſt, and eternal life in him; how ſeldome the deep ſenſe of ſalvation in him is upon thee: and thus 'tis, thou muſt needs ſay, 'tis thus with me, Wretch that I am! What do I beſtow the ſtrength of my ſpirit upon? Why then, poor Creature as thou art, what ſhouldeſt thou do, but like that wiſe Merchant man, *Math.* 13. who having found one Pearl of great price, he went and ſold all that he had, and bought it; Ah ſuch a Pearl, the Pearl of God, the Pearl of Heaven and Earth, the Pearl of Souls is ſweeteſt, Jeſus Chriſt; whatever is precious, is laid up in him.

Now then, ſell all that thou haſt; that is, be contented to venture the loſs of all for Chriſt, and thou gaineſt, enſureſt all, as I ſhewd; get all thy riches, pleaſures, enjoyments, under thy feet for Chriſt; let all, all, and ten thouſand times more go, ſo thou haſt Chriſt: Ay, but how ſhall I buy him? Will gold and ſilver do it? The meaning is, *to gain him*, 'tis ſpoken comparatively, As Merchant-men will ſell all to buy a Pearl of ineſtimable price; ſo will poor ſouls, that truly believe theſe things to be in Jeſus Chriſt, as the Holy Spirit of God, and the experiences of his own Witneſs to be in him, divorce their hearts from all, venture all to *winne*, to *winne* Jeſus Chriſt.

But muſt I then caſt off all, my Calling, all my Poſſeſſions? No, but ſubject them to the purſuit of Jeſus Chriſt, get them looſened from thy heart, let it not be a weight upon thee to depreſs thy Soul from ſoaring after him, keep them but as under-things, things thou maiſt have, or be without, and not be the leſs bleſſed; and ſo in obedience to God, and ſubmiſſion to his good pleaſure, be induſtrious in thy Calling: but the motions, ſtrength, aims of thy Spirit, to win and enjoy, love and honour Jeſus Chriſt, and ſuch will the Father honour, *Joh.* 5. No loſſe of time to ſeek him in his Word, no ſelf-deniall for him, no motion, or good word, for Chriſt in ſincerity, no Witneſs for his Kingdom, Goſpel, People, but the Father treaſureth it up, and will put honour upon thee for it.

And now having thus a little dwelt upon this, to take off all Objections from thy enſnared heart, Be not afraid to be awakened, and deeply conſidering the ſtate of thy poor ſoul, though diſtempers and diſquietneſs

quietneſs ariſe, though it be tempeſtuous with thee for a time, ſee the bleſſed and glorious recompences of it, by the Lord of life and glory, here, and to all Eternity: And now I will conclude thee as ſtupid as a Worm groveling in the Earth, as thou doſt, if theſe ſo weighty and important conſiderations do not work upon thee, being ſuch as Jeſus Chriſt left to move and pierce the Rocks of mens hearts, to lead them to life in himſelf; and ſuch as if thou putſt them off, will be as Swords in thy Bones, will flaſh back upon thee as a thouſand Witneſſes againſt thee, if thou receive them not into thy heart, as thou wouldeſt do things that are moſt precious to thee: Why doth Chriſt ſo often knock, and thou wilt not own him? thou art gone abroad, or aſleep: In a word then, either put in thy Plea to God, or ſubmit and own it, that 'tis better to paſs through a ſmall Tempeſt to Jeſus Chriſt, then to enjoy a world of empty contentments here, and be a Caſt-away, under the furious Tempeſts of God's Wrath for ever and ever: Ah Soul! once get hold on the skirts of Jeſus Chriſt, and he will anchor thee to a ſafe Harbour; Winds and Waves, Sin, Conſcience, Fears, Unbelief, Satan, all obey him; A word from him quiets all: Be not like great Debtors, afraid to enter into the conſideration of thy Debts, thy ſinful Eſtate, for fear of diſquietneſs (that is, to reſiſt the ſtrivings of God with thee, and he will not ſtrive always) but ſet the ſins of Heart and Life before thee, though they ſwell to a numberleſs ſum in *Bloody Characters*; I am yet to ſhew thee Jeſus Chriſt, the beſt and ſafeſt Pay-maſter in the World. But thou wilt ſay, What is that to thee? Spread them before God, and ſeek him, to ſue all thy Bonds and Debts upon Jeſus

Chriſt, and God will take him thy Surety; 'twas the good pleaſure of Jeſus Chriſt to cancel and kill them all, they did their worſt upon him: to get to him, and in him, and the worſt is over, and all the bleſſedneſs I have pointed at, is thine; but I ſhall prevent my ſelf: Theſe I have laid down, as awakening, exciting conſiderations to a poor Soul, to whom the Experiences of theſe things are yet but dark; and ſo the Lord bleſs them to thy Soul, and I paſs to the next thing.

2. Saith a poor Soul, Well! I have had ſome good thoughts Chriſt-ward, and have made reſignment of my ſelf unto him, but I fear I am too much aſleep as yet: That may be; Therefore, be more awakened. look back to the ſins thy Soul hath been divorced from; but not ſo, as to looſen the preſent hold thou haſt on Chriſt; but to humble and abaſe thee more, and ſo cauſe thee to purſue and prize him more: Haply thou art a Soul whom Jeſus Chriſt takes more gently to himſelf by degrees, with a ſofter hand, and ſo the Tempeſt not ſo great: But if the leaſt of him be better then the beſt of all the World to thee, a Covenant with him, He is a choſen One and Pearl to thee; yea, if it be thy daily mourning, that he is no more a Pearl unto thee, no more precious, thy Heart ſo dull, and then thou calleſt to him to come and make a more powerful and fuller abode in thy Soul, then be ſure he is thine, though a trembling jealouſie upon thee to the contrary. Now if the Lord in much mercy hath awakened thee, by this or any other voice, or more awakened thee then thou waſt, I would ſtill keep thee company in this diſcourſe, till thou findeſt in Jeſus Chriſt what I have here propoſed to thee: And ſo to ſhew thee yet further,

ther of the dealings of Christ to thee, as thou comest as a way-faring soul to him, in the next Proposition.

Doct. 2. *When a Soul comes savingly, it comes in a perishing condition to Jesus Christ:* Lord save us, we perish; Ἀπολλύμεθα, we are lost, or are in a lost condition; lost, do thou save us: This doth rightly answer to the heart of Christ, and his purpose revealed in the Gospel, *I am come to seek, and to save,* Τὸ ἀπολωλὸς that which was lost or ready to perish; that really is so, and that shall see it self to be so, *Luke* 19. 10. So in that threefold Parable, *Luke* 15. to set forth such a sinner that Christ draws in to his salvation, *I have found my sheep which was lost,* ver. 6. *Rejoyce with me, I have found the piece that was lost,* ver. 9. And so of the Prodigal, *Let us eat and rejoyce, my Son was lost, and is found,* ver. 23, 24. 'Tis Christ's rejoycing to find sinners lost in themselves: To this purpose *Paul,* Phil. 3. 9. *That I may be found in Christ,* implying, he was lost in himself: Now to open this, how a Soul is said to come to Christ in this lost and perishing condition.

First, Perishing in sinne, such a sight of sin, as before is described; if it stay in its sin, it must certainly perish; Sin cannot ensafe: The least sinne is able to damn, much more the multitudes of them that lie undischarged upon it.

Secondly, A Soul that comes truly to Christ, comes perishing in its own strength: 'Tis likely, those who were ready to perish in the Ship with Christ in the Tempest, that they toiled long in their own strength, rowed with their own Oars, with much painfulness, till they saw all was in vain, and then they throw down all, *Master save, or we perish:* So a poor Creature,

ture, after some conviction and awakening, 'tis apt at first to be toyling in its own strength, its own natural sufficiencies, sets to repentance, duties, obedience in its own strength, turns in the outward man from the grosser evils of his wayes, but then backslides again; and all, because he would be his own Deliverer, work for, and by himself, at least contribute something himself: But to come weak and strengthless to Jesus Christ, helpless in it self, this goes hard: To acknowledge to the glory of God, and our own shame, That if any thing be left on our score, to make good with God, perish we must, this goes to the quick: Indeed, our Pride and Self-love is very unwilling to yield to this, a Creature would not be found to be at such a total loss with God, so farre to have spoiled and undone himself; to be so wholly weakned and deadned by sinne, as not to be able to help the Lord Jesus one tittle in saving us, but the whole stress must be laid upon him: yet thus it is, *When we were without strength Christ died*, Rom. 5. 6. And so when Christ comes to give a Soul the blessing of his death, and to estate him in it; It causeth the Soul to know and feel, that it is without strength and helpless, and then 'twill be at his feet, perishing in it self without him: Nothing is more strongly setled upon the spirit of a sinner then this self-sufficiency, and opinion of its own power: He can pray, repent, hear the Word, receive, be just, do all, and acceptably enough to God, as he deemeth, and still on the lees of his own strength, not knowing what belongs to the spiritual performance of any duty, and so befools himself: Now this is the first thing, a Soul coming into Christ, is to perish in, in all its own strength.

Thirdly,

Thirdly, It is to perish in all its own Righteousness; 'Twas in vain for these poor men in the ship, to be hiding themselves in Cabins of their own, when the ship was so tossed and shaken, to lie nuzzling in their own Wares, though never so precious; No, all the precious merchandise must over-board, pass for nothing; so when a Soul comes to Christ for help, all its own Cabins of its own Righteousness must be cast away: All thy former service of Hearing, Praying, being just and sober (if thou wert so) which was thy Cabin, thy Covert in the Room of Christ, must be lookt upon as thy sins, as that which is but an abomination in the pure eyes of God, *Prov.* 15.8. *The Prayer of the Wicked* (that is, of every person out of Christ) *is an abomination to the Lord:* As for thy Publique Worship; that haply thou reposest most in, What saith the Spirit of God of it, *Isa.* 1.13. *Vain oblation, abomination, it is iniquity, the solemn meetings they are a trouble to me, I am weary to bear them:* And as for private prayers, plainly saith he, *When you make them, I will not hear them*, ver. 15. And why? Because the sins of such a person are not pardoned, his person not justified, he is not in Christ, he doth not sanctifie God's Name in his Services; not directed to right ends, and so hateful to the pure and righteous God; And yet, fond man, is apt to hide and secure himself in these things, as *Adam* in his Fig-leaves: So he prays a little, in a customary dead-hearted manner, with some kind of outward reverence: so he gives Alms, goes to Publique Worship, is righteous to men: (things good in themselvs, if aright, and to right ends performed;) And if he slip, a little repentance of his own added, and Christ to make up what he wants, this is the hold of the most,

moſt, and ſends as many Soules away empty from Chriſt, as any thing whatſoever: What formal Profeſſours, I mean, the common bulk of the people of this Nation, reach ſo far as a Phariſee in all the duties they boaſted in? And yet obſerve (and do it with deep thoughts of heart) that in *Math.* 23. when the Lord Jeſus preacht his laſt Sermon to them, after he hath ſeven times pronounced Woes unto them, he puts this confounding queſtion to them, *Ye generation of Vipers, How ſhall you eſcape the damnation of hell?* ver. 33. Moſt (indeed) periſh within the Pale of the *Church*, upon this account. That in *Rom.* 10. 3. among many others, is very remarkable, They being ignorant of God's Righteouſneſs, go about to eſtabliſh their own righteouſneſs, and have not ſubmitted to the righteouſneſs of God; 1. Ignorant, how holy and perfect that righteouſneſs is, in which God will accept of and juſtifie a Creature; Ignorant of the righteouſneſs of the Law, conſidering not that the holy and ſpiritual Law of God reacheth to the Heart and Spirit, and that one motion awry, if we ſtand to that damns a Soul for ever, or that the worth of his repentance and duties can make God amends for what he fails, as I ſhew'd; and ignorant of the full and acceptable righteouſneſs of Chriſt (though perhaps ſome general notion of it in the Brain, and able to diſcourſe of it, yet as to ſound and ſpiritual diſcerning of it, and cloſing with it, ignorant of it) and ſo goeth about to eſtabliſh his own righteouſneſs; And ſo is eſtabliſhing that which the Lord will deſtroy, eſtabliſhing that which he ſhould be periſhing in, and ſo doth not ſubmit to the righteouſneſs of Jeſus Chriſt; through Ignorance and Pride, and Self-conceit, doth not ſubmit unto it, never beaten out of, and

and perished in their own, that they might submit unto Christ's, to be accepted for Christ's obedience, and not for their own: And yet having thus submitted, to delight in all the holy Will of God also.

3. A Soul must perish, as to any support in its priviledges, of being baptized a Protestant of the true Church, and the like, being no Papist, no Heretick, nor Schismatick, as people are wont to boast themselves: Though these are priviledges; yet, to build a safe condition upon them, without Christ, and Regeneration, is a most dangerous sin.

4. A Soul must perish in all its outward comforts, as to be a Refuge for him; something hath been said as to this already: The spirit of a man being an active mover, must fasten and feed upon something; and having lost God and communion with him, it turns to the Creatures, and would satisfie it self upon them; which, bearing no proportion to it, cannot afford him fulness: Therefore convinced of this, it is resolved to throw them off, and seeing them altogether insufficient to cover him from the wrath of God, to appease the Conscience, to give one dram of blessing to his Soul, he comes to Christ, as having rested (such a rest as it was) in perishing things, and sees, if he stayes upon them, he must perish in them.

In a word, Consider all those lying Refuges, which a Soul finds out to hide himself, and pacifie Conscience with, there doth the searching God find him out, and drive him out of them, and unfastens his hold of them, then doth God, as it were, throw him at the feet of Christ, then Christ's bowels yern after him, and lays hold upon him: Then will that Soul tell the Lord Jesus, that he is come to perish in his

view

view, under his eye, if he do perish; but resolved to look after no other Helper, if his good pleasure be not towards him: I will yet step aside to speak to a Soul, that hath not yet thus perished in all, but Christ.

Why then sinner, consider, Here's that will take down thy Plumes, thy imbred self-conceit, and self-flatteries, that will undo thee, if thou any longer hearkenest to them; and yet walks up and down as self-conceitedly, as if all thou trustest in, were as safe as Heaven.

1. As to thy sin; I have pleaded with thee before, but a word more. Darest thou pretend to be safe in thy sin an hour more? Darest thou walk upon the brink of Hell, and smile upon it? Tell me, Dost thou believe sin as certainly damnable (while thou art in it, unpardoned, not fled to Jesus Christ) as God reigneth in the Heaven, and is just? Dost thou believe it? Sure thou dost not; else thou durst not give rest unto thy spirit, till thou hast found a Saviour to take thy sin away, and his Spirit witnessing the same effectually unto thee: Oh then, come and be as thou art (and be not too proud to own it) a perishing sinner at Christ's feet: How poor and trembling will a perishing man be, that lies wholly at the mercy of another? So is it with thee, thou hast not so much as bread for thy Soul, till thou comest perishing and hungring after Jesus Christ.

2. As to thy own strength, a word more: If it be so, that thou art strengthless, helpless in thy self, not able to move one step towards God savingly of thy self, thy Heart as dead and weak as water; how poor a Creature may this make thee in thy own eys? Is it likely, that what thou hast done hitherto, and per-

performed toward God, hath been in thy own natural ſtrength, and ſo not accepted? Oh then go and plead with God, to give thee a heart, even upon his own free promiſe, *Jer.*24. *I will give them a heart to know me*; Helpleſs ſinner, what wouldſt thou have more? Haſt thou not a Spiritual Heart? I will give it, ſaith God, and give it for humble asking; Oh art thou willing to turn at God's reproof! *Then behold, I will pour out my Spirit upon you.* Behold! take notice of it, as the moſt encouraging promiſe thou canſt fly unto: Turn thy face to Chriſt, and hear what he will ſpeak, even upon thoſe unanſwerable Arguments he lays down in his Goſpel; yea, beſeech him but to turn thee to him, and himſelf to thee, and he will do it: O then go preſently to him, while thou ſeeſt the way open, and earneſtly beg his Spirit, and plead Chriſt's own Promiſe: And that Spirit ſhall be an humbling, ſubduing, praying, renewing, quickning, mortifying, guiding, comforting Spirit in thee; And ſo thou ſhalt learn to perform all in the Spirit of Jeſus Chriſt.

3. As to thy own Righteouſneſs, let me have one *word* more with thee; Know, though thou mayſt make a good eſtimate of thy ſelf, and that others do ſo alſo, in the things thou doſt towards God and Man; yet conſider, that *what is highly eſteemed among men, is an abomination to the Lord*, ſaith Chriſt, *Luk.*15. To be round with thee, Dareſt thou imagine to ſtand and appear before the infinitely righteous, holy, heart-ſearching God, in ſuch a patcht-up defiled Covering, as thy own doings and performances make? Wilt thou lie down wrapt in a Cobweb (ſuch is thy hope in this, *Job* 8.13,) to cover thee from the piercing ſtorms of God, or to hide a Heart full of iniquity and hy-

view, under his eye, if he do periſh; but reſolved to look after no other Helper, if his good pleaſure be not towards him: I will yet ſtep aſide to ſpeak to a Soul, that hath not yet thus periſhed in all, but Chriſt.

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hypocrisie from the Eye of God? Or dost thou think that Jesus Christ will joyn his Righteousness with thine? In a word, instead of being a well-conceited Pharisee, (for 'tis no better) go and be a poor sinner at Christ's feet, and be willing to let him have all the glory in thy Salvation: Even put on Jesus Christ, by an humble, free, total resignment of thy self unto him, to undertake thy cause, as hath been shewed, to work all thy works for thee, and in thee; And in stead of thy own defiled righteousness, thou hast stood a tip-toe in, the entire obedience of Christ shall be thine, and thou shalt appear before God in that full, pure, spotless, acceptable righteousness of the Son of God, in which the Soul of God is infinitely delighted: Ah Soul! What a change is this, to part with filth and abomination, for the glorious righteousness of the Son of God, to be clad in it, and even shine forth before God in it.

4. Well! Do the same, as to any confidence in all thy Church-priviledges, of being baptized, being a Protestant, no Heretick; Do the same, as to all Creature-refuges, as hath been shewed; and being undone and shattered in them, do not dare to be safe in them any longer: No, no pretension to safety, till thou shalt be safe in the Lord Jesus, by a clear and full closure with him, till thou hast him in thy arms by Faith, thy Soul embracing and twining it self about him, till he shall say unto thee, I am thine, and thou shalt find power and vertue coming from him.

From what hath been said, mayst thou now with deep thoughts of heart say thus within thy self; Ah Wretch that I have been, fond, self-pleasing, self-flattering Wretch; how well conceited of my self, how able

able thought I my self to do every thing, how confidently have I stood before the perfect God, in the performance of my carnal duties, when they were as filthy as sin could make them, and God was loathing of them? Now I see one Jesus Christ is ten thousand times better then them all; Now I will cast anchor into him, now I will contend for him, as for life; Now I will enquire, seek, wait upon his voice (his Spirit enabling me) till I shall find him, and all those Blessings are reported to be in him: Now I will be diligent in duties, upon a better account; not as they are able to render me accepted and justified before God (so I do, and ever will, renounce them) but as means (blessed be God) to conveigh Christ to my soul, and as the testimony of my obedience to him.

And now, if by the *Lords blessing* unto thee, upon what hath been said, thou wast such before, even a most perishing sinner in thy own eyes, take yet what farther is implyed in the heart of these words, *Lord save, I perish*, which may be inlarged in such a plea as this; Oh blessed Lord Jesus of Life and Glory, Here's a soul at thy feet, with the weight of numberless sins upon it, but not one dram of righteousnesse to cover him; a desolate, forlorn, shipwrackt Worm, that stands bound over in thousands of Debts to the just and dreadful God of Heaven and Earth; but hath not so much as one mite to pay him, unless with the forfeiture of my Immortal Soul: Here I come to thee, as thou hast commanded, and throw my self upon thee; I'le venture an Immortal Soul with thee, If thou hast not Treasures enough to spare lying by thee, the infinite merits of thy own bloud, If thou

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And now, if by the *Lords bleſſing* unto thee, upon what hath been ſaid, thou waſt ſuch before, even a moſt periſhing ſinner in thy own eyes, take yet what farther is implyed in the heart of theſe words, *Lord ſave, I periſh*, which may be inlarged in ſuch a plea as this; Oh bleſſed Lord Jeſus of Life and Glory, Here's a ſoul at thy feet, with the weight of numberleſs ſins upon it, but not one dram of righteouſneſſe to cover him; a deſolate, forlorn, ſhipwrackt Worm, that ſtands bound over in thouſands of Debts to the juſt and dreadful God of Heaven and Earth; but hath not ſo much as one mite to pay him, unleſs with the forfeiture of my Immortal Soul: Here I come to thee, as thou haſt commanded, and throw my ſelf upon thee; I'le venture an Immortal Soul with thee, If thou haſt not Treaſures enough to ſpare lying by thee, the infinite merits of thy own bloud, If thou

wilt not freely satisfie for me, and take the debts of my sins upon thee, and so stand between a just God, and a condemned sinner; If thou hast not savour enough with the righteous God to prevail for me, O I must perish, everlastingly perish.

Lord] It implies, thou art mighty and able to do it, for all power is committed to thee: If there be not power enough with thee, thou who art the mighty God, the Prince of Peace, and so able to rescue my darling Soul, I am contented to sink before thee; but thou, thou alone art the Lord of Life; oh magnifie thy great power upon me, and even be my Lord, my Lord; other Lords, beside thee, I would have none, *Lord save*, &c.

Save,] 'Tis for a great and weighty matter that I plead, that I come unto thee for; no less then to be eternally saved: saved from the everlasting wrath and vengeance of God, saved to everlasting life and glory, in the glorious presence of God for evermore: Oh thou Saviour of men, (that's thy Name, and Honourable Title) didst thou not pass through many abasements, when thou wast upon Earth, very unsuitable to thy glorious person? Didst thou not drink of a most bitter Cup, full of the Wrath of Divine Justice? And was not this then in thy Heart, did not this then bear thee up, that thou shouldest save? Ah save poor helpless Souls, that could never have been saved without thee: Oh! hadst thou not infinitely delighted in saving lost Soules, thou hadst never been at so much paines and travel, and cost in the Work: Oh, therefore, *Save*, *Lord*, *Save*; Yea, *Save*,

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I periſh,] Muſt, will periſh, if thou doſt not ſave; *Save,* for the Waters are come over my Soul, I am ſinking, without thee; *Maſter, Maſter, I periſh,* Luk. 8. *Maſter, Careſt thou not that I periſh?* Mark 4. Oh let it never be told in *Gath*, that even a complaining, forlorn Soul periſhed at thy feet: What! At the feet of a Jeſus? Alas! If thou careſt not that I periſh, who will? If thou pitieſt not, who will or can? Oh for the honour of thy own Name, pity: If I ſhould now periſh in the view of Harbour, now I have ſeen, and cryed to a Saviour, Thy Enemies will ſpeak evil of thy Name: Well! Bleſſed Lord, thou ſeeſt all the Arguments I have to move thee; That which I will ſtick upon, and never give thee over with, is, that I muſt periſh, periſh without thee; yea, periſh in thy ſight, if thou ſuccour me not; *Lord, ſave, I periſh.*

Well now, Soul; If thou doſt in this, or the like manner, pant after Jeſus Chriſt, in ſuch a periſhing poſture, and thine eyes are upon him, and followeſt him, and waiteſt what he will ſpeak unto thee, I will a little prevent thee, and ſhew thee a copy or two of his tender heart in this particular: See *Luke* 19. 10. *For the Son of Man is come to ſeek, and to ſave that which was loſt:* He *came*, 'twas his Errand, his Buſineſs; 'twas the main thing he had in his heart: What! that which thou ſo earneſtly look'ſt for, even to *ſave*, yea more, to *ſeek* whom he might ſave: But what kind of perſons? Even ſuch as thou preſenteſt thy Self unto him, that which is loſt, Soules that come as loſt and periſhing in themſelves to ſeek him.

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I perish,

I perish,] Must, will perish, if thou dost not save; *Save,* for the Waters are come over my Soul, I am sinking, without thee; *Master, Master, I perish,* Luk. 8. *Master, Carest thou not that I perish?* Mark 4. Oh let it never be told in *Gath*, that even a complaining, forlorn Soul perished at thy feet: What! At the feet of a Jesus? Alas! If thou carest not that I perish, who will? If thou pitiest not, who will or can? Oh for the honour of thy own Name, pity: If I should now perish in the view of Harbour, now I have seen, and cryed to a Saviour, Thy Enemies will speak evil of thy Name: Well! Blessed Lord, thou seest all the Arguments I have to move thee; That which I will stick upon, and never give thee over with, is, that I must perish, perish without thee; yea, perish in thy sight, if thou succour me not; *Lord, save, I perish.*

Well now, Soul; If thou dost in this, or the like manner, pant after Jesus Christ, in such a perishing posture, and thine eyes are upon him, and followest him, and waitest what he will speak unto thee, I will a little prevent thee, and shew thee a copy or two of his tender heart in this particular: See *Luke* 19. 10. *For the Son of Man is come to seek, and to save that which was lost*: He *came*, 'twas his Errand, his Business; 'twas the main thing he had in his heart: What! that which thou so earnestly look'st for, even to *save*, yea more, to *seek* whom he might save: But what kind of persons? Even such as thou presentest thy Self unto him, that which is lost, Soules that come as lost and perishing in themselves to seek him.

Have the worst thoughts of thy self, it can reach but to be a lost Soul; and such, (saith Christ) if he be worthy of credit with thee, he came to seek: If thou art seeking him, why, he was seeking thee before: He left it upon Record in his Gospel, and he was in Heaven to see it made good: So much will that Scripture afford thee, and believe it. Another, *Isa.* 45. 22. *Look unto me, and be ye saved:* Well now, Dost thou *look up* with a longing expectation to Jesus Christ for Salvation, to hear what he will speak unto thee? Why now, saith Christ, to such a looking-expecting Soul, *Be ye saved*; Be it unto you, as you will: To confirm it to thee, hear him further in the same Scripture, *I am GOD, and none else*, None but me is able: and as for his good-will, and faithfulness in performing it, He further saith, *I have sworn by my self, the word is gone out of my mouth in righteousness:* And then observe, *ver.* 24. what he assures thee of, how fully he answers thy Errand, *Surely shall one say, In the Lord have I righteousness and strength.*

Mark, while thou art seeking and looking for it, thou hast it, while thou art perishing in thy own, thou hast found it fully in Jesus Christ: And therefore, as it follows there, In the Lord thou shalt be justified and glorified. Yea more (saith Christ) that thou mayst not think it a common matter to him, as if he did not care, or it did not much concern him; *Rejoyce with me*, saith he, in *Luke*, as shewed, *for I have found that which was lost.*

But

But yet there remains one Objection in thy Heart, that as yet thou dost not taste the comfort of this, thou dost not yet so powerfully hear the voice of Christ, nor so comfortably see his face: The Reasons of this are to be cleared in the next point.

Jesus Christ, for a time, seems to take no notice of a tempestuous perishing Soul, though nigh unto it. — But he was asleep.

Now this seems not consistent with all those gracious and melting invitations of Christ, of poor wearied Souls to come unto him, that bespeak the yearnings and pantings of his bowels towards them; but yet see how consistent it will be.

1. That 'tis his usual way of dealing: see *Math.* 15. 22. The poor Woman there cryed after Christ for mercy to her Daughter; but it holds, and is so applyed in Spiritual Mercies also, for she came in saving Faith.

The Lord, at first, answers not a word, as if he were careless of her, as if it had been no part of his business in the World, to take notice of poor sinners at his feet, and when he did answer (for she would not from him without her Errand) his words were full of discouragement, *Send her away*, say the Disciples, *ver.* 23. I am not come but to *Israel*, (yet still she worshipped him, Lord help me). And yet a more reserved Reply, *It is not meet to cast the Childrens bread to Dogs:* Yet still she pressed, and had her Errand, though Christ seemed thus to chide her: So with *Mary Magdalen*, *Joh.* 16. 11.

Mary was seeking Christ alone, and seeking him in a proper notion, a crucified Christ, and she sought him in a sweet posture, weeping after him, restless till she found him: Now Christ seemed for a time to take no notice of her, though he were standing by her, and his Heart full of love to her: See the Spouse, *Cant.* 3. 1, 2. *I sought him, but I found him not*, &c.

There are many choise Reasons of the Lords dealing thus with a Soul for a time.

1. This works for the heightning and drawing forth of Faith; for a Soul to follow after Christ when the Tempest is upon it, in a perishing condition, and Christ seems to take no notice of it: When his present dealings seem to thwart with his Invitations and Promises, this heightens Faith, as in the Woman of *Canaan*, and draws it forth to pursue Christ the more.

2. When Jesus Christ thus with-holds his smiles and comfort for a time, he is preparing the Heart to be a fit place for him, to break the pride and stubbornness of our Hearts, to subdue the roughnesse of them, to make crooked things streight; and then when our Spirits are thus subdued and broken, there's no more, but for Christ to come in and dwell with us, when our Hearts are thus prepared to receive him.

3. He for a time thus clouds himself, seems to take no notice of a poor Soul, that the Soul may the more experimentally see, that all other Refuges cannot

cannot quiet the Tempest upon it: A Soul will be apt to be making trial in such a case of Creatures, and fly from one created Contentment to another, and to try what they are able to afford in such an hour; And when the Soul can find quietness in none, but still restless (as I have already shewed it will be) Then it will closely and strongly cleave to Christ, Then it will clearly see (when Christ speaks) that all its quietness, comfort, peace, was from Jesus Christ alone.

4. It makes for the honour of the Lord Jesus, for a poor Creature to continue seeking and panting after him, and will not off, even when Christ hides his face from it.

This gives more honour to Christ, then to live upon him, then when he sweetly reveals himself to a Soul.

'Tis an honour to a Friend, to trust him, when absent from him; yea, when he seems to frown: So for a poor Soul to follow and believe Jesus Christ sweet, and gracious, and faithful, though it never tasted him, gives most glory unto him.

5. When Christ thus with-holds himself for a time, it makes his presence the more welcome when he comes; The Lord Jesus loves to come welcome to a Soul; and how welcome is he? What a Heaven is his appearance to a poor, tempestuous, cloudy, perishing Soul? When we have looked for a dear friend, till we are ready to give off expectation, and then He comes suddenly upon us with smiles and kindnesse, what a joy is it?

So when the poor Friends of Christ, who lay hold on the Covenant of his Peace, and cry after him; Ah, when Lord, when?

And then he comes with a sudden smiling voice, Why *Soul, I am thine*, and I have betrothed thee unto me; yea, but one word, as to *Mary Magdalene*, *Mary*, and she answers *Rabboni*, oh my Master! This Reason may be further illustrated in the case of *Joseph*, and his Brethren, *Gen.* 44.

When they came to him as distressed men, *Joseph* reserves himself for a time, did not make known himself, though his Heart were full of yearnings after them, and what was it for but to make way for the greater endearments of them unto him? So much unexpected love let out upon them, that it even brake their hearts, *for they were troubled at his presence*, saith that Scripture, being overcome with the loving-kindness he shewed them: Whether *Joseph* were in this a Type of Christ, I shall not dispute, but the way of Christ is sometimes the same: He stays and reserves e're he smiles upon a distressed Soul, to make way for sweeter endearing heart-breaking love to be let out upon it.

And further indeed, As *Joseph's* Brethren were troubled at his presence, between the two considerations of the injuries they had done him, and the exceeding love he shewed them; As for *Joseph* (say they) *we sold*, &c. So poor Souls, seeking JESUS CHRIST, when he appears comfortably unto them,

They

They are even troubled at Christs presence, considering the injuryes they have done him, and the exceeding great love he hath shewed them, and this doth kindly melt the heart, when they wistly look him; Till Christ answer as *Joseph*, ver. 5. of *Gen.* 45. *Come hither*, saith good *Joseph* to his Brethren, *for God did send me before to preserve life*; so saith the Lord Jesus Christ, Ah poor soul, come hither, God did send me on purpose to preserve thy soul, to bear thy sins, to establish a Covenant of peace for thee; And how endearing and melting is this to a soul that so enjoys him!

6. Christ thus withholding himself for a time, as it makes way for the greater joy and more abundant consolation to a Tempestuous Soul, so it will make a Soul more watchfull and carefull to keep Christ, *Cant.* 3. 4. I held him and would not let him go: If so tempestuous, perishing, and succourlesse, when I enjoyed him not; Oh let them never take away my Lord; Here, Here, (his Soul clasping him) let him lodge; One hour of his fellowship, is a heaven: Oh no, thou must not go, my dearest Lord, 'till I go with thee and lye in thy bosome to all eternity; I will love thee and honour thee while I am here, and therefore do not, ah do not, depart from me, I will not let thee go: But of this more, in the close.

Is it so then, that Christ may for a time cloud himself from a poor soul at his feet, why then, Soul, let me return to the first posture I staced thee in, in this Point; Art thou one that hast said seriously within thy self from the sight of thy helpless condition, *I will arise now and go about*, Cant. 3. 2. I have been sitting all this while in the shadow of the vain

world;

world; But now, I will ariſe and ſeek him who hath life and peace in himſelf; though but now, yet I will enquire of the watch-man after him, *v.* 3. *I will wait at the poſts of his doors*, his bleſſed and powerfull Ordinances, till my ſoul finds him; Well, Take with thee this leſſon; If thou findeſt him not in joy and comfort, aſſoon as thou expecteſt: Here's encouragement for thee, not no give off thy purſuit, as Satan and thy own unbeleeving heart will be ſtill prompting thee; To return to thy former eaſe and peace in ſin and vanity, and the world again; or that thou had'ſt a good intereſt enough in Chriſt before thou thus troubled'ſt thy ſelf: or it may be Satan will ſuggeſt, it is too late for thee, and thy day of grace is over, becauſe thou haſt ſleighted many. Well (I ſay) let none of theſe prevail with thee; Thou heareſt upon what weighty and endearing Reaſons Chriſt may for a time withhold comfort and peace; therefore let denyall encreaſe thy diligence, and not dead and flat it: Thou ſeeſt (Soul) that if thou wilt have Jeſus Chriſt, that he hath other work beſides filling thee with perfumes, and ſtaying thee with flaggons of love; And if thou beeſt truly convinced of ſin, and ſo of thy abſolute need of Chriſt, thou wilt be glad of him, and ſeek to him for thoſe works within thee too; He hath ſtrong-holds of ſin to break down; He hath Atheiſm, Pride, Self-love, Obſtinacy, all manner of fleſhly and earthly luſts to ſubdue within thee, that have by nature the poſſeſſion of thy heart, and theſe will grapple with him, and are unwilling to let thy heart go: all theſe unclean ſpirits muſt be caſt out, if thou wouldeſt have Chriſt dwell there; So that if thou wilt have him, thou muſt have him on

ſuch

such terms, thou must thus suffer him to prepare his way, to have a resting place within thee, And those lusts must not domineer with him; If thy debate within thy self be rather to venture his losse then to part with the old guests of thy heart that he would cast out, then thou dost not yet know what belongs to the guilt, and filth, and reign of sin, which thou wilt cry to be rid of, when thou truly seest what mischief it hath done thee: If that be indeed the terms thou insistest on, 'tis but a little stirring of meer naturall conscience, and not the convictions of the Spirit; Many Souls, no doubt, from some such temporary common enlightning of the naturall conscience, go and make an essay at Christ, likeing well of peace and salvation; but finding that lusts must dye for it, they give up the pursuit again, or else will have him (pretend to have so) and make him lodge with their unclean lusts, to protect and countenance them, and so make him a half-Christ, divide his work; make him indeed (like those blasphemers in Gospel) to have an unclean Spirit, and sin to be Nothing: As many wretches in this age do assert, and indeed all carnall professors of Christ do in their conversations imply, when they serve their lusts, and cry, Christ, Christ; No, Soul, yeeld up a heart freely to him, and let him make one lust after another bleed for it, Let him make good his way and possession, Let him subdue all opposition in thy heart, and lay low all the crooked wayes of it, and see what a Temple he will make for himself in the close; In a word, follow him, and hold out in his strength, and thou shalt have more then thy errand.

2. Learn well from hence to understand Christs meaning in his invitations, not as if the thing promised were all to be enjoyed in a moment; Thou mayest rest confident in this, that the heart of Christ will be true to thee in them, though thou waitest for a time, considering, that one hour of his joy, is worth the waiting of an age, much more a heaven and eternity by it; And 'tis an everlasting rest thou seekest in him.

3. It chides the repinings of our hearts against this way of dealing by the Lord Christ; It rebukes all our hard thoughts of him, though he stay a little when we cry after him: Oh be contented for his wisdom and love to order all things for his more sweeter welcome, and more sure and comfortable abode with thee: But yet to a Soul under the impatiency of anguish of spirit,

Consider 1. Dost thou truly come to Christ, as before, dost thou frequently spread thy case before him, and plead his own bowells, free invitations, promises, his interest with his Father, with him; some lye repining, but not earnestly follow Christ for what they want, *&c.*

2. Consider duly, If there be no Action, lust, that holds up its head, and would not yeeld, that is as a right hand, or right eye; go to God for a more narrow search of thy heart; say, (as *David*) *Search me, prove me, and try me*; If there be any iniquity in my heart undiscovered, reveal and mortifie it at the very root.

3. Consider, that though thou hast not sensible comfort, yet thou art supported of the Lord in thy present condition, which thou maist indeed consider with

with comfort, *Psal.* 63. 8, *My soul followeth after thee, and thy right hand upholdeth me*; So continue to follow hard after God, and if thou findest his right hand, his power sustaining thee, thou maist conclude as *David*, v. *last of that Psalm*, *But I shall rejoyce in God*, &c. thou shalt be satisfied with his goodnesse; yea, if thou find such a promise breaking in upon thy spirit, and thou gatherest support from it, it may be an evidence, a love-token to thee, that God is in a way of love and comfort to thee.

4. Consider, that faith and sensible enjoyment of Gods love do not inseparably go together, are not the same, as some poor creatures be apt to fancy; 'tis faith and not sense, therefore learn to live by faith and not by sense.

But yet may some poor Soul say, This doth not come to the height of thy condition, the very strength of this tempest in the conscience being upon thee: Ah thou art a forlorn, tempestuous soul indeed, thou saist: Why now then, I will particularly deal with thee.

Reade thy condition in *Isa.* 54. 8, 9, 10, 11, *&c.* 'Tis spoken of the State of the Church, but is truly applicable to thy condition; *v.* 6. the Lord hath called thee as a woman forsaken and grieved in Spirit: yea, *v.* 11. *Oh thou afflicted, tossed with tempest, and not comforted*: that fits thee: See *v.* 7, 8. *For a small moment have I forsaken thee, but with great mercyes will I gather thee: In a little wrath I hid my face from thee, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer*; A small moment, and a little wrath, but great and everlasting kindnesse: But may not the Lord, if he please, reserve

and

and withhold these from poor creatures that come thus afflicted and tossed with tempest? I answer from *v.* 9, 10. *For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee: For the mountaynes shall depart, and the hills be removed, but my kindenesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee:* Here's the Oath of God upon it; and sooner shall the waters cover the earth again, and the mountaines remove themselves, then the Lord rebuke and utterly cast off such a soul; Neither shall *the Covenant of his peace be removed*, that is, as God tenders a new agreement, and to be at peace with sinners; contented he is, yea, infinitely desirous of it: Can he then cast off a soul that comes tendring it self for peace with him, that would lay hold on his Covenant; *Isaiah* 56. 6.

But it may be thou wilt say; If indeed I did, or could take hold of Jesus Christ, and of the Covenant of his grace, then I could take-in the comfort of these words, but I cannot find that I do.

1. In answer hereunto: Know thou art just in that posture that a poor soul should be in, that comes to take hold of him, and of his Covenant: That is, knockt off from all thy former holds, and art in a *sinking* condition, and thou art crying out, *Save me*, *Psal.* 69. 1. As sinking men do, when the *waters are overwhelming*; And thou doest catch after, reach after Christ: Sure, Soul thou hast some hold of him.

2. Ah

2. Ah but thou wilt say, I do even tremble to lay hold on Christ I am so vile; I feare he will not suffer so vile a wreth to lay hold on him. Wilt thou, soul take his word if he tell thee, Thou maist? See what is spoken to thee as well as any soul in the world, *Isay* 27. 5. *Or let him take hold of my strength that he may make peace with me, and he shall make peace with me.* Let him, saith the mercifull Lord, and doth as it were leane to thee in a promise that thou maist do it: but thou wilt say, shall I then have peace? yea, (saith Christ,) He shall, He shall make peace with me. What more, thou poore fearfull Soul?

3. Ah, but thou say'st thou canst not *take hold* of him, though he thus speaketh: why then, soul, go and lye at his feet, and beseech him to *take hold of thee:* And he will do it: In this way thou wilt find support: yea know that Jesus Christ doth first take hold of a poor Soul, and thy support lyes in this, that when thou comest reaching forth after Christ, his hand hath hold of thee, and therefore thou shalt not sink.

4. Beg him also to give thee a hand, to give thee power to lay a faster hold on him; and take thy Bible, and read *Isay.* 40. 11. 28. *to the end,* and tell me, if he will not do it: *He giveth power to the faint, and them that have no might,* &c: and that thou sayest is thy case; Go then and ask it of him, and thou shalt have *might.*

But yet further will a weak miss-giving heart be reasoning against God and it self: I fear, for all this, that 'tis in vain for me to seek, my heart sinks within me: Now mark what the Lord saith to this, *Isay* 45. 19. *I have not spoken in secret, in a dark place of the*

the earth: *I said not unto the Seed of Jacob, Seek me in vain: I the Lord speak in righteousnesse, and declare things that are right:* This the Lord doth not reserve as a secret, but would have it proclaimed on the house top: Let it be known to every poor weak soul that seeks me, It shall not be in vain: As if it were laid down on purpose (as indeed it is) to answer such a fond reasoning: And further (saith he) *I the Lord speak righteousnesse*, I do not trifle with and delude souls, but speak in good earnest *the things that are right*, and *v.* 22. *I am a just God*, true to my word and therefore not to be reasoned against by men or devills; Away then with such debates as thou dost foster in thy heart, yea, with such vile disputings against God, as to say within my self, 'Tis too late, 'Tis in vain, my case is desperate, God will not hear, and therefore why should I seek? To what purpose is it? Is not this to belye the wise and holy, and faithfull God, so to adde abundantly to thy former iniquity? In a word, If thou dost seek and adventure, and try what God will do, if thou art at last cast off, thou canst but be damned; And thy seeking, if thou could'st fail, will rather be a mitigation of thy torment then an encrease.

Well, but yet further may a Soul object (for the devill hath a world of Sophistry this way) If I should be stirred up to seek, upon these grounds, how shall I be ascertain'd that these promises belong to me? Why, mark thou, dost thou not say, I am an afflicted soul, disquieted, tossed with tempest, and in thy own thoughts forsaken? And saist, moreover, that thou art contented to seek and wait, seeing at worst, thou canst be no loser by it; why then by what plea art thou

thou excluded, what law, or what caveat is put in against thee? Perhaps thou wilt say, thy sinning with so high a hand against thy God, with many grievous aggravating circumstances; Why, sinfull worm, know 'tis written as clear as the Sun, if thou knowest any thing of the Gospel and minde of Christ, that no sinner is excluded from acceptance, for the greatnesse of sin, but for want of coming to Christ that he might have life, *Joh.* 5. as hath been shew'd; The Truth is, thou art unwilling to be beholden to Christ, or impatient to stay his leisure, or else art resolved to beleeve the lyes of the Devil against him, or else thou would'st not thus parley against him; Therefore bow thy self at his feet, and plead his own arguments, that he hath left for thee in his word, and do not standaksing whether these promises belong to thee; for they are as much thine, as any souls in the world, if thou wilt plead them.

But yet further may a poor soul complain; Ah, I have a dull, dead, heavy, indisposed heart, heartlesse am I to seek and cry, *&c.* I have shewed before, that if thou wilt ask a heart, *I will give it thee*, saith the Lord; and ask his Spirit to raise up thy heart above that indisposed distemper: Nay Soul, let me ask thee, Canst thou truly complain of, and feel such a distemper, oh what a dull, heavy, dead, indisposed heart have I? 'Tis of the spirit of life within thee, or thou could'st not so complain; And 'tis an earnest of more of the spirit to be given unto thee, Soul, maist thou be encouraged to seek and wait privately, publikely, be diligent in all meaps, yea, with some measure of contentednesse, till the Lord shall speak, and when thy spirit is so subdued, usually comfort is not

farre off; But as to thy further encouragement, I will lead thee on to the next Point.

Thus having ſhew'd the condition of a humbled convinced ſinner, coming to Jeſus Chriſt in a periſhing condition, and waiting for the voice of comfort and aſſurance, I ſhall in the next place endeavour to ſtate ſuch a faith which Chriſt in the Text calls, a little faith; *Why are ye fearfull*, &c.

Doct. 4. *True faith may be conſiſtent with many fears and weakneſſes, and yet may engage the heart of Chriſt to ſuccour.*

By what hath been opened, we may give forth this deſcription of faith; 'Tis a coming to Chriſt in a periſhing condition for ſalvation; which Divines uſually ſtile faith of recumbency, relying and rowling upon Chriſt, which is not alwayes accompanyed with aſſurance, this being but the height and excellency of faith, not of the abſolute being of it, that is, that without which faith cannot be; So aſſurance is not of the nature of faith.

That which I am to clear, is, *That this Faith may be conſiſtent and mixt with many fears, and that yet it may engage the heart of Chriſt to ſuccour.*

1. From example; *Mar.* 9. 22, 24. *Lord, I beleeve; help thou my unbelief*; Faith ſo weak, that he knew not whether he might venture to call it faith or not; I beleeve, but ſtraight takes himſelf off, as if he were afraid to ſtile it faith, Lord, help mine unbeleef; or if I do not beleeve, Lord help me to beleeve, In ſuch a ſuſpenſe the words imply him to be, and yet 'twas a faith that ſped in its errand; So *Math.* 8. 2. In the caſe of the Leper, *Lord, if thou wilt thou*

canſt

canſt make me clean; I beleeve thou haſt power enough, but whether thou wilt receive and help ſuch a miſerable creature, that's a hard queſtion, He only viewed the power of Chriſt, but much doubted what his heart might be toward him; In the commended faith of the Centurion, *v.* 6. he only ſpreads the poore creature before him, comes to him, and 'twas enough, *v.* 13. *As thou haſt beleeved, ſo be it unto thee; and he was healed the ſame hour*; So *Mat.* 9. 20, *&c.* in the caſe of the diſeaſed woman; firſt, ſhe came behind him from her ſelf-unworthineſſe, and ſo doubting and fearing to come before his face, *ſhe ſaid within her ſelf*, ſhe had many parlies and reaſonings within her ſelf, whether ſhe ſhould go to him or not, but at laſt reſolved on it, and to do it by ſtealth; See the ſame laid down by *Mark.* 5. 33. 'tis there expreſſed, ſhe came fearing and trembling, no queſtion, as doubting of her acceptance, fell down before him in acknowledgment how unworthy a creature ſhe was for his notice, *and told him all the truth*, what a deſpicable creature ſhe was, how *ſhe had ſpent all ſhe had*, and now muſt be helped by him, or periſh: and ſo miſery had made her bold, and ſhe ventured to come to him, hearing what a mercifull man he was; The very poſture of a poor humbled ſoul in its need, a poor open-hearted ſinner coming to him. And then obſerve, how ready the Lords anſwer was, no accuſing her and reaſoning the matter with her, to tax her of her unworthineſſe, but beſpeaks her kindly, *Daughter, be of good comfort, thy faith hath made thee whole, go in peace, and be whole*; the very errand a poor ſoul comes to Chriſt for: And 'tis very remarkable what Chriſt anſwered to the two blind

men coming to him, *Mat.* 9. 28. *Beleeve ye that I am able to do this*? Only if he was able, not whether he was willing; If it be objected, all these were for temporall blessings, I answer, That under these, spiritual mercyes and salvation are couched; or, if not, there's the same reason of both. Yea, further to clear this, if you will look into the historyes of those eminent beleevers and Saints, *Heb.* 11. do but mark what weaknesses you may find in their faith. *Sarah* her self, if you look to *Gen.* 18. she laughed within her self, and said, *Shall it be so*? a high questioning of the word of the Lord; and that upon which she rested was the power of God only, which the Angels gave forth in that confirming word, *Is there any thing too hard for the Lord*? and so of *Abraham* himself, that God was able to preserve. Concerning his heart and willingnesse, of that no mention.

We shall enquire into the Reasons of this, Why Faith is mixt with such feares?

1. Because flesh and blood is against beleeving, the wisdom of the flesh is highly against it; for a soul to go out of it self to another for righteousnesse: the wisdom of flesh and blood is full of these λογισμοὶ, 2 *Cor.* 10. 5. imaginations, reasonings, and disputings against it: 'tis against the pride of flesh and blood to be beholden to another for righteousnesse against all those issues of pride, self-love, self-sufficiency, and self-confidence: Now flesh and blood being thus set against beleeving in the Lord Jesus, 'tis disputing and reasoning against it, as *Joh.* 1. 12, 13. *which were born, not of blood, nor of the flesh, nor of the Will of man, but of God*: So when *Peter* Math. 16. had confessed his faith, saith Christ, *Flesh and Blood hath*

hath not revealed this unto thee, but my Father which is in Heaven.

2. Man is naturally under a power of unbelief, *Rom.* 11. 31. *concluded under unbelief*: not only a heart unapt to beleeve, but under a power of the contrary. *Heb.* 3. ult. *they could not enter in becauſe of their unbelief*, a τὸ ἀδύνατον, an impoſſibility from unbelief, while remaining ſo: Now this power is not wholly vanquiſhed, and ſubdued, but will ſtill be mixing and riſing up, and oppoſing more or leſſe in all beleevers, *&c.*

3. A Soul finds nothing in himſelf to encourage him to beleeve, as in the caſe of *Peter* at his converſion, *Luk.* 5. 8. *Depart from me Lord, for I am a ſinfull man*: ſo when the voyce of the Lord is heard in the ſoul, it fears before him, and begins to ſee to purpoſe, that he is a ſinfull creature; it is ready to depart from the Lord, and to bid the Lord depart from him: that which indeed ſhould have been *Peters* ground of going to Chriſt, or to have beſought him to come to him, his being a ſinfull man, he uſeth as a reaſon to bid the Lord depart from him: Lord canſt thou endure to look upon ſuch a ſinfull worm, ſuch a filthy wretch as my ſelf: Oh 'twill offend thy pure eyes but to glance upon me: So the Centurion, *Maſter, I am not worthy thou ſhouldſt come under my roof*: Senſe of unworthineſſe cauſeth a Soul to put up hard pleas againſt it ſelf, and ſo the heart being taken up and overwhelmed, and abaſed in the ſenſe of ſelf-vileneſſe and unworthineſſe, forgets and dares not ſo heartily plead Chriſts free grace and tenderneſſe to receive it.

4. The Accusations of Conscience being awakened, as before, mustering up sin upon sin, joyned with the Aggravations of Satan, like a cunning Disputer, who musters up all his Forces, to make sin as horrible, as ever he argued it pleasant and commodious: yea, his chief Darts lie at the Faith of a Believer, to be reasoning against the grounds of Believing, questioning their Election, severing the Promises out of their sight, mudding and darkening their sight of Christ, accusing them for unsound, and Hypocrites; tempting them from means, which make for strengthening of Faith: *Peter*, (saith Christ) *Satan hath desired to winnow you, but I have prayed that thy Faith fail not*; implying, Satan's design lay most against his Faith: through the malice and subtlety of Satan, Faith is put hard to it, till the Lord rebuke him.

5. Faith is wrought forth gradually in the Soul by degrees, at first sown as a grain of Mustard-seed, a small seed: Corruptions and Reasonings, like over-spreading Tares ready to choak it: therefore being sown, as I may so speak, in weakness, at first, 'tis thus put to it for comfort; therefore, *Paul* tells the *Thessalonians*, 1 *Thes.* 3. 10, 13. that there was something lacking in their Faith, and the establishment of their Faith is much prayed for by him.

6. The Lord suffers it to be so, that his power in the supporting of a weak Soul, may the more appear: Faith is called, the *operation of the Son of God*, 1 Thess. 2. and, *that your Faith might stand in the power of God*: When a Soul is full of fears and misgivings, and ready to sink under them, then the hand of the Lord is more

more visible in sustaining; then we see by his power alone we stand: Had we a strong setled Faith presently, we should rather be lifted up in our selves, or rest upon Grace received, and so not glorifie the Lord Jesus, and live upon him for strength as he requires: Therefore the Lord suffers these fightings and reasonings within, that we might have continual recourse to him for support, and that we might see, that the beginnings, life, and growth of Faith, it is all in and from Jesus Christ, as the Author and Finisher of it.

For these Reasons, *viz.* the wisdom and pride of flesh and bloud, the natural power of Unbelief not being wholly subdued, sense of unworthiness, the depth of guilt, accusations of Conscience, and the disputings of Satan, Faith sown in weakness at first, and all this suffered to ends of glory to the Lord Jesus Christ, that his power and grace may be the more magnified; therefore true Faith is mixt with many reasonings, doubtings, misgivings, disputings, fears, which do annoy it,

I will first endeavour to apply this, before I prove further, that such a Faith may engage Christ to succour.

1. If true Faith be thus mixt with fears and reasonings, it meets, first, with the easie Faith, that the most of people please themselves in; as, I thank God, I always believed, God forbid but I should believe in Jesus Christ: 'Tis easie very easie, indeed, to presume away a precious Soul: 'tis easie to flatter a mans self with an opinion of believing, and indeed 'tis nothing else but a customary opinion of Christ: But to believe in Christ Jesus, and savingly and effe-

ctually to apply his bloud by his Spirit enabling, this is hard, ah hard indeed, to a poor convinced Soul, that hath deep thoughts of heart about the pardon of sins; Lord, help my unbelief, and Lord, if thou wilt, and the like: This easie believing, is the dead sleep of sin upon the Conscience, and a general opinion in the brain, that Christ died for sinners, even for all sinners to whom he is preached, heightned by the strong delusion of the Devil, whose work it is to perswade Souls, that have nothing but a dead, general Faith, that they believe well, and on the contrary to dispute against the Faith of true Believers, that they do not truly believe. And this, among others, may be a discovery of true Faith, Unbelief is still mixing and Satan disputing against it, as in the Reasons shewed.

If so much Faith against believing pardon of sinne in the Lord Jesus, how can it choose but be so, but it must be a hard thing to a poor Soul to fasten upon Christ, in a promise for remission of sins, when so much opposition to it: Therefore this is an infallible note, true Believers deeply feel, and are humbled for Unbelief: Oh 'tis the deep evil of their hearts, and that they most tremble at; but take a carnal, formal, dead-hearted Protestant, and no such matter with him: He could believe a thousand years together, and if he have any scruples, they be as nothing, a little prayer or the like, will quickly heal it.

And herein also is another great snare; Natural Conscience, that is, a Conscience not savingly enlightned and sanctified, may give some checks before, in, or after the Commission of a sin; and then unregenerate persons do most usually gather, that they have

have truth of grace, because they have some little conflicts within, which they fasten upon, from *Rom.* 7. *the thing that I would not, that do I*: but that former (*I*) is meant of the regenerate nature, distinct to, and warring against the fleshly part, and not a little conflicting of the natural conscience from common enlightenings of the Word: So also, as to doubting, and some small mis-givings, these argue not a truth of Faith, unless these are onely allayed by the going out of the Soul to Jesus Christ, and the Evidence of the Work of Faith, with power wrought forth in us: If thy doubtings be such, that do not settle again, till thou hast made a true entire close with Jesus Christ in self-renouncing, then they are of the Spirit, subduing sin and unbelief in thee: Therefore look narrowly to unbelief, as true Faith interests the Soul in Christ, and all his grace and promises; so unbelief excludes, while unsubdued, from all of Christ: It sins against *totum Dei*, every Attribute of God; So then they could not enter in because of unbelief; an utter impossibility upon it. And this may reign through deluded mis-perswasion of true Faith, though the conversation in the eye of men, civil and regular. I desire to acknowledge, to the praise of the rich grace of God, that the opening of the power of unbelief, by a holy Preacher of the Gospel, was the first time of the Lords speaking to me in powerful convincement that I was in the state of unbelief, though before full of confidence of the safety of my condition. Oh therefore, Soul, whoever thou art, be jealous of thy own heart in this particular, unbelief is a close, spiritual, undiscerned evil, till the Lord come in, and shew thee what the strength of it is, by casting in a

grain

grain of Faith to grapple with it, which without the continual supply of his Spirit, will be overwhelmed by it.

Therefore, let me press thee with a serious trial of thy self this way, that this is a dangerous snare, easiness to believe pardon of sin, and peace with God: So that unless thou canst make out a Work of Faith, with power, by the Word and Spirit, question all, and so in the sight of thy meer naked condition, make out for Christ, as hath been before directed, as if thou were before a stranger to him.

2. If true Faith may consist with so many fears and reasonings; why then a word yet more to the convinced poor Soul in its perishing condition in it self, that hath got a view of Christ, and is pressing after him, but fears, ah sad fears, and misgivings arise. Why consider this well, If it were not so, thou mightest justly question all indeed, whether any thing saving in thee: Tell me Soul, wouldest thou be again in the supposed safety thou wast once in, when no such conflicts in thee: No, thou wilt say, not for a thousand worlds, for then I was as a dead worm in sinne and unbelief: But thou wilt say, Yet I fear, I find it hard to believe and fasten upon and apply one promise. So thou seest do all God's children; ask of any the holiest and graciousest, they will tell thee many a serious experience of this, what travels the poor soul hath had through doubtings, fears, sinkings, cloudings, and yet all calmed, sweetly calmed again, as hath been shewed, and am yet further to declare. The stayes and the props of a poor Soul in this case have been opened.

But

But a word more, Is it no further with thee then this, *Lord help my unbelief*; know, 'tis impossible to cry after Christ with complaints of Unbelief, without some truth of Faith: Canst thou reach but unto the power of Christ, to give him the glory of being able to succour thee, but doubtest of his willingness what his heart may be unto thee: Ah, thou sadly doubtest: Is it with thee, Lord, if thou wilt? still an *If*, know Faith on the power of Christ, as in the examples shewed, may be saving: Remember also Christ's melting answers, *I will, Be thou clean*; *Be it unto thee, as thou wilt*, *Go in peace*: And this to such Soules, who came believing in his power to save, though trembling what his heart might be towards them: I am now further to shew, that such a weak pursuing Faith may engage Jesus Christ to succour, which hath received some demonstration already; but 'tis further cleared from these Reasons.

1. Faith, though never so weak, be it Faith (that is, such that resolves the Soul to venture all with Christ, and pursue after him) is a beam from Christ himself, shed by his own Spirit: 'Tis the Spirit so enabling the Soul to choose and follow Christ; therefore Christ will own such a Faith, and 'twill engage his whole Heart to more.

3. 'Tis that grace, by divine appointment, which engageth all the priviledges and blessings of Christ to a Soul: Not from any worthiness in it, but by God's own Ordination; so that a Soul is not so much to reason thus: Can such a poor weak Faith engage Christ? But he is to look to God's Ordination

tion and promise that it shall. In a word, not to be poring upon the weakness of Faith, but to be eying and considering the free Promise, and so not to make an estimate of thy Faith, by present sensible enjoyment, and feelings of comfort; but by thy going out to Christ in the indefinite free invitement and promise to all humble comers for life and salvation; and then say, and reason within thy self; The Soul, that according to Christ's own invitement, command, and promise, renounceth all other, and comes and follows him for life, shall have and find life in him: But so doth this poor trembling Soul of mine (if I know any thing of my own heart) renounce all other, and flies to a powerful, free-hearted Jesus, mighty to save: Therefore I shall find him, yea, I have him; And this a true Scriptural spiritual reasoning, grounded upon Christ's own words, *Isa.*55.1. *Joh.* 5.40. *Joh.*6.37. *Rev.*22.17. 1 *Tim.*1.15.

But now, if thou yet feareſt, and art jealous, whether thy self-renouncing and coming to and closing with Christ be full and entire: The next, and every time thou goest to him, and pleadest with him, (and do it often) protest against all other helps; and now there is no Witness, but God and thy own Conscience, that thou dost perish in all opinion of thy self, or any other; all the strength and righteousness that thy self and all the World to help thee hath, being but as dead water to thee, and that thou dost protest against them, and so make an entire close with the Lord Jesus alone, that he may be thine, and thou maist be his, in Gospel-terms, and that thou art willing to take up his yoke, and follow him.

Know

Know also, that such jealousies of thy self, are a good Argument of something sound within thee.

3. Further, If through thine unacquaintance with the Scriptures thou runst upon a mistake, and conceivest, that true Faith consists in a full perswasion and assurance of salvation; Thou maist understand that it is not so; for assurance is the height and excellency of Faith, such a degree that many gracious Souls are long ere they attain to it; yea, have onely some short glimpses of in this life; And though some arrive to a greater measure of joy and assurance in the Holy Ghost, yet not enjoyed by any in a constant tenour, while a bitter Root of Unbelief remains in us.

I do not here intend to give forth the consequent evidences and fruits of Faith; onely a word or two, as to the management of a weak Faith, while thou art thus in thy doubtings, or if Faith lie as it were dead, and doth not act lively upon Christ; Though in such a case thou art to be stirring up every grace, yet do not stand poring upon such a heavy frame of heart, nor do thou think to list up the hand of Faith by thy own power, but go and lie before Christ, go forth from thy own heart to him, to re-quicken the habit of Faith, that thou mayest draw new life from him, and this follow him for.

And then, though Faith be even as a withered Hand (as sometimes it is) Christ will speak to thy Soul, as to the man with a withered hand in the Gospel, *Matth.* 12. 10. *Stretch forth thy hand*, and thou shalt do so, and embrace Christ in thy arms, and thine affections run forth lively upon him.

It

It may be objected, Is it safe then to let doubtings and fears lie, and be careless of them, seeing thus mixing, they do evidence truth of Faith? No, but labour to get them suppresst and subdued by the power and spirit of Christ; though it be not absolutely thy duty to have assurance, yet 'tis thy duty to labour and give all diligence to gain it, 2 *Pet.* 1. 10. But especially beware of such things, which do deaden and stagger Faith, and some of those I will point out to thee, as to the case of a young Converr.

1. After conviction, inlightening, and in some measure, a self-emptying and renouncing, as hath been shewed, and so a sight of Free-grace and Christ to justifie from sin, and a rowling the Soul upon it, and also some delightful savour of it; then the main temptation is to become negligent in duty: As to neglect humble, awful, diligent waiting upon God in Prayer, and other Ordinances: This reasoning being upon a younger Convert, because our duty and obedience doth not justifie us before God; therefore for no other purpose: But this is a dangerous snare, and too many poor souls endangered with it; Neglect of duty begets a vain and a wanton Spirit, and causeth the Lord to withdraw from us, and will stagger Faith, and cause thee to question any work upon thy Spirit.

2. Sleightness of Humiliation for former sins in our unregenerate state begets a dead and sleight Spirit.

Though

Though sins are not to be remembred after effectual calling, as now able to condemn us, and God declares in his Covenant of Grace to forget them also, to remember them no more against us, yet they are not to be forgotten to other considerations, *viz.* that we may be the more humbled and abased before the Lord, that we may loathe our selves in our former detestable ways, and the sense of the pardon of them may the more melt our hearts, *Ezek.* 36. 31. *Zech.* 12. 10. Therefore after grace received, 'tis good to be frequent in the renewing of serious and thorough, and as particular as may be, Humiliation for sins of Unregeneracy, though pardoned to us and changed from them.

3. Too familiar converse with carnal company, haply such, which before our calling, we did most frequently converse with, this will deaden our spirits, and beget discomfort; when a Convert will not own and acknowledge to the praise of the rich and free grace of God, the change and work the Lord hath wrought upon him; And so the want of that serious, composed, reserved, wary carriage and demeanour answerable to a change upon the inward man, which will also quickly beget deadness, staggering, discomfort.

4. Either a neglectful, or a curious, critical hearing the Gospel preached, as to judge of the gifts and parts of Preachers, which will at last grow to a matter of fancy, rather then to a trembling at the Word, that it may purifie and assure the Heart.

This

This joyned with a neglect of reading the Scriptures, or reading them out of a curious enquiry to be able to speak discerningly before others, to have praise of men: This will also quickly cause a staggering.

5. As consequential of this latter, a self-conceit of knowledge and parts, growing to an over-weaned conceit of our selves: This self-conceit is the main Bait of Satan in young Converts, and the cause of many after-trials, till a through discovery of it, and so a mortifying of it, usually by afflictions, temptations, or desertions, or all: No evil more natural, then to be lifted up in our selves, to have an itch to appear to be some body, and to excel others, and to seek for gifts and graces, not so much to honour God with, as to please others, and to gain a repute with men: This to be lookt to with a godly jealousie, as that which will cause a staggering upon thy Spirit at last.

6. The want of diligent searching our own hearts, from whence the former and other evils get strength, and lie close, specially as to Pride and Hypocrisie, and so not attending to that main grace, which is the soul of all, sincerity and simplicity of heart, to aim at God, and not at our selves: A sleight practise of searching the more close and spiritual corruptions, begets an unsafe temper; and when they appear, and the Lord gives a deeper discovery of them, will stagger thy Faith, and bring all afresh into question, whether any soundness at all in thee.

7. Not

7. Not attending to growth in mortification, sincerity, zeal, and holiness; but to content our selves we are (we trust) converted, therefore safe enough, much carnal joy mixing with that of the Spirit: This growth upon a young Convert is apt for a time to be neglected, whereby Faith is over-grown ere they are aware, and begins to be at a loss, till the Lord have a way to awaken them to it.

8. Inordinate enjoyment of any Creature-mercy, be it what it will, either by too affectionate pursuit, or delight in it, staying upon and feeding upon the Creature, and not carryed up to God's goodness by it, and so not using it with a loose heart: This is apt to bring many Snares upon our Spirits and wayes; and at last to cause us to loose the favour of God.

9. Want of a holy Fellowship with such who are godly, either by frequent conference, and communicating their experiences of God, specially in a more holy Church-fellowship then the mixt Congregations are yet reduced into, which will abundantly quicken and strengthen Faith, and every gift and grace of Believers, and maketh much for the retaining and encrease of comfort.

10. In a word, a sleight frame of Spirit, the heart not being daily awed with a holy fear of God, whereby lightness and vanity, and discomposure ariseth; As also negligence in a man's Calling, or in some duty to some Relations.

These are the special things which are apt to stagger and deaden Faith, to cause the Lord to with-hold or with-draw comfort, that we are brought to que-

ſtion all again, Whether any true ſaving-work upon us, to cauſe the Lord to let out ſore temptations upon us; or to lay his hand upon us, very uſually in ſickneſs, or croſſes in our Eſtates or Friends: And, indeed, by theſe, a ſounder and deeper Humiliation is wrought forth, even a ſecond Converſion, when a narrower ſearch is ſet up in our hearts; and ſincerity, watchfulneſs, and other graces come more in view.

Now, as thoſe evils, negligences, and defects, do thus ſtartle, weaken Faith, and hinder comfort; ſo a diligent care, oppoſite to all thoſe, as thou mayeſt particularly review them, are means bleſſed of God to ſtrengthen Faith and Comfort, which I ſhall onely mention, *viz.* Diligence in Prayer, and every other Duty, renewing of Humiliation, avoiding much converſe with carnal men, careful attending upon the Word preached, not with curioſity, but humility: Not to be pufft up with ſelf-conceit of parts, ſearch for hypocriſie, attending to growth, enjoying the Creatures with a looſe and mortified heart, the fellowſhip of the Saints, a ſerious frame of Spirit, joyned with wiſdom and care, as to all relations towards God or Man; theſe are the ways wherein God uſually ſheddeth comfort upon his people.

It may further be enquired, Whether Faith wil ever caſt out all fear? I anſwer.

It may in meaſure keep under ſervile, baſe, diſheartening fear; But there is a fear which is *vigil animæ*, the watchman of the ſoul, a Servant to faith, which makes the heart not over-deſpondent, and bears off ſecurity, and keeps all awake as the Centinell of the heart, *Heb.* 4. 1. *Let us therefore fear*, &c. And when the bleſſed intervals of joy and aſſurance come, then

then let this fear be ſtirring, and 'twill preſerve thee from wantoning with thy joy, that it mix not, nor break out into carnall joy; And indeed, when ſuch a holy fear doth ariſe and mingle it ſelf with our joy, then it is moſt ſpirituall and doth beſt diſtinguiſh a fleſhly joy from a ſpirituall.

And now having thus farre ſtated the caſe of a poor, willing, hardly-beleeving ſoul, as coming in a periſhing condition to Chriſt, with ſuch conſiderations, which may be for a ſtay unto it, till Chriſt ſpeak, as in the Text, *Why art thou fearfull?* We will now ſet the tempeſtuous Soul in this periſhing condition, in weakneſſe of faith, before Jeſus Chriſt, and ſo briefly conſider what this rebuking voyce of Chriſt is able to do; Only I will firſt queſtion with this fearfull ſoul, in Chriſts words, *Soul, why art thou fearfull?* thou wilt anſwer readily, *From thy ſinnes and unbelief.*

1. Hath Jeſus Chriſt power enough to ſubdue them? *Iſa.* 43. 13. *I will work, and who ſhall let it, or turn it back?* When he will work in any buſineſſe his Father hath committed to him, whereof this is one of the chief, even to revive and comfort weak ſouls that come unto him, *Iſay.* 40. 10, 11. *Behold, the Lord God will come with ſtrong hand; and his arme ſhall rule for him, behold his reward is with him, and his work before him*; What work is this he owns with ſo much power, and puts ſuch a *Behold* upon? See in the next verſe, *He ſhall feed his Flock like a Shepherd, He ſhall gather the Lambs with his arme and carry them with his boſome, and ſhall gently lead them that are with young*: Now, mark Soul, Here's his power to work, and none, none ſhall turn it back; and the work thou

haſt for him to do, is his own work and buſineſſe; therefore with encouragement ſpread it before him, commit it to him, and neither ſins nor unbelief ſhall ſtand before him.

2. Is't this will and purpoſe to receive ſuch a weakling? This hath been opened in part before; But conſider, Soul, 'twas his very purpoſe in coming down from heaven, 1 *Joh.* 3. 8. and having wrought forth his purpoſe in order to it here below, Now he is paſſed into the Heavens to make it good to poor ſouls; to whom? to ſuch who come on ſet purpoſe for it; Therefore when 'tis Chriſts great purpoſe, that which his heart is full on, and alſo thou goeſt and ſeekeſt to him on purpoſe for it, what need'ſt thou ſtagger and be fearfull?

Now that this is the work that is ſtill before Chriſt to do, and his purpoſe not changed, is left upon record in his laſt words to *John*, Rev. 22. 17. *Let him which is athirſt Come*, which was ſpoken after his aſcenſion into glory.

But ſtill it may be thy mind runs upon this, This power and purpoſe of Chriſt I beleeve in the general to be true of the Lord Jeſus Chriſt, but Whether am I one of thoſe to whom it is meant? Mark, *whoſoever will*, anſwers that, as I have reaſoned before: Shew me how thou canſt exclude thy ſelf from that generall invitement, or thou muſt grant it takes in thee alſo, that deſireſt to come to him: And if thou ſtill reaſoneſt, as to thy particular caſe, as receiving ſuch aggravations which every ordinary ſinner doth not: I anſwer, There is no ſtating of Caſes, but *whoſoever will*, and *whoſoever is athirſt*. Know in a word, That 'tis written as with a beam of the Sun for clearneſſe, that

that the Goſpel excludes no ſoul from ſalvation, becauſe he is ſuch or ſuch a ſinner, but for not coming, in the ſenſe of it, to Chriſt, that he might have life in him: If thou ſhouldeſt catch at that, and ſay, Thou feareſt thou art not ſenſible enough: know that is a meaſure of ſenſibility of ſin, and ſuch as may upon a true account ſend to Chriſt: And therefore ſoul, ſay what thou wilt within thy ſelf, and reaſon from thy ſelf, and ſo maiſt put in theſe demurrs; do but eye Jeſus Chriſt in his power, purpoſe, free and generall invitement, and thou haſt no ground to be fearfull: And therefore why art thou fearfull? Thou haſt no reaſon, if thou eyeſt Chriſt, to be ſo: ſpecially if thou conſider what is next to be opened.

Obſ. 5. *That Jeſus Chriſt can with a word rebuke all the tempeſts and fears upon a poor ſoul coming and ſeeking to him*; In the handling of which I ſhall be very briefe.

He maketh the ſtorm a calm, ſo that the waves thereof are ſtill, Pſal. 107. 27. True, in this caſe alſo; In *Mar.* 4. the parallel place to the Text, He ſaid unto the Sea, *Peace, and be ſtill*, and 'twas enough; He that could command the winds and Seas by his word, can much more ſtill the troubles and fears of a poor ſoul coming to him: This hath alſo in part been confirmed by obſerving the anſwers that Chriſt gave to thoſe who in ſuch difficult caſes came to him: *Be thou clean, Go in peace*: and theſe were preſently effected by the word of his mouth: As in the Creation of the world, God ſaid, *Let there be*, &c. *and it was ſo*; Now as to this work upon a poor ſoul, there's the ſame mighty power promiſed, and goes along with his word, which he ſpeaks in and by the Goſpel, *John* 6. 68. *Thou haſt the words*, ſaith Peter,

ter of eternall life; 'Tis often cal'd, *The Word of Life*, *The power of God*, *The arm of the Lord*, *The rod of his ſtrength*, even ſuch a power as is deſcribed, *Pſal.* 29. The voyce of the Lord upon the waters, The voyce of the Lord is powerfull and full of Majeſty, it breaks the Cedars of *Lebanon*, and ſhakes the wilderneſſe, *&c.* So is it able to ſubdue all the high things, all the reaſonings ὀχυρώματα and ὑψώματα, the ſtrong holds and heights of our Spirits, it can make the wilderneſſe and the ſolitary place, the place of ſinging and of joy: even what the Pſalmiſt concludes in that Pſalm mentioned, at *verſe* 11. *The Lord will give ſtrength unto his people*, *The Lord will bleſſe his people with peace*; And this is ſpoken as a concluſion to all thoſe mighty things that are ſpoken of the voyce of the Lord.

Much might be ſaid for the further explication of this: but being a truth ſo clear and granted, I ſhall only briefly apply it.

Uſe I might return here to the dead-hearted profeſſour, and inform him of his miſery by this Truth: That ſo much vertue and might in the holy Word of God, and he never felt this, ſhaking or quickning him: And thence that he might come under this conviction, that no work of God with power upon his heart to this day: and ſo to counſell and encourage the poor, dead, blind, deaf ſinners with diligence to attend upon Chriſts voice. Saith Chriſt, *Iſa.* 45. 8. *Bring them to me*; Haſt thou a heart like a wilderneſſe? come to him, and it ſhall bloſſome as the roſe; Haſt thou a heart of earth? I will ſmite it, *Iſa.* 11. Nor ſins, nor luſts, nor barrenneſſe, nor earthlineſſe, nor deafneſſe, nor blindneſſe, ſhall ſtand before

before him: Come then, oh come with such an expectation, and thou shalt know the mighty power of his word.

But to the fearing Soul: I need not I hope further encourage thee to come to Christs Ordinances: Only a word, Hast thou waited on them, but not a comfortable answer yet? Consider well, Hast thou come to hear Christ speak? *I will hear what God the Lord will speake*, Hast thou not too much hang'd on the Preacher, upon his lips? This may be a snare: Eye the promise, *Isa.* 57. 19. *I create the fruit of the lips, Peace, Peace, saith the Lord, and I will heal them*, So *Isay.* 55, 10, 11. speaking of the word, *It shall accomplish that which I please*: know, If all the host of glorified Saints and Angells should joyn with all the holy Preachers of the Earth, and should encompasse thy soul, to speak life or peace unto it, and beseech thee to be comforted, unlesse Christ speak by them, 'twould be all fruitlesse: Therefore get thy heart into a clear expectation for Christ to speak to thy heart by the Preacher, that is, to distill the dews and consolations of his spirit by it, or all to no purpose. So the Spouse *Cant.* 2. 8. *The voyce of my Beleved.* v. 10. *My beloved spake and said unto me, Rise up my Love, and fair One, and come away*: So *Cant.* 4. 16. *Awake O North wind, and come thou South, and blow upon my Garden, that the Spices thereof may flow out*: which is the Spirit of Christ blowing upon the Ordinances, causing the vertues thereof to flow out: Therefore if thou still continuest a disquieted, fearing, perishing soul, and pant'st after comfort and assurance: Pray thy heart may be raised up to abstract from any power in the voyce of man, but wait that

the Spirit of Chriſt may breathe in the voyce, and then thou art in a readier poſture for the Lord to rebuke the Tempeſt of fears upon thee. A poor Soul may take further encouragement beſide the promiſes, from the bleſſed experiences of many and many a comfortleſſe creature, who after many tempeſts, periſhings, fears, ſinkings of ſpirit, have at laſt by waiting publikely and privately for Chriſts voyce, found the rebuking power of it, and their diſtempers ſweetly allayed; And even a ſudden heavenly calm upon them, *There was a great calm*, ſaith the Text, γαλήνη à γελάω to ſmile; ſuch a calmneſſe, ſtillneſſe, ſuch a wonderfull ſerenity that is after a ſtorm, when the heavens and the earth ſeem, as it were to ſmile; So Chriſt ſmiles upon a ſoul, having withheld his face and beauty, and cauſeth a bleſſed ſerenity, clearneſſe, quietneſſe, to be upon it; ſometimes by a ſudden breaking in, ſometime by a ſecret graduall illapſing into a ſoul, that it becomes comforted it knows not how, ere it was aware: Oh bleſſed, for ever bleſſed, the ſouls that wait and find this. And find it Soul thou ſhalt, if thou art in this poſture deſcribed; Let the Storm be what it will, the clouds never ſo dark, one ray and beam from Chriſt ſhall raiſe even a heaven in thy Spirit, *&c.*

Thus far have I brought a Soul bottomed upon free and faithfull promiſes, to the immediate expectation of Chriſt to rebuke the tempeſts and fears upon it, to ſuccour its periſhing condition: The Lord grant it may ſettle thee upon the power, promiſe, purpoſe, delight of the Lord Jeſus to do it: I will a little ſpeak of the wonders thou maiſt expect.

Obſ. 6.

Obs. 6. *The calmed Soul is filled with the wonders of Christs power and love*; They marvelled, saying, What manner of man is this, that the Windes and the Sea obey him?

His name *Isa.* 9. is called *Wonderfull*, described to be *Wonderfull in Counsell*, *Excellent in Working*, Isa. 28. *last*. We may view those Meditations of the Saints, when thus in the admiration of his wonderfull goodnesse and sweetnesse, *Psal.* 90. 5. *Many O Lord my God are thy wonderfull works which thou hast done, and thy thoughts which are to ward, they cannot be reckoned up in order unto thee, If I would declare and speak of them, they are more then can be numbred*; So *Psal.* 34. 2. &c. *My Soul shall make her boast in the Lord*, &c. *Oh magnifie the Lord with me, and let us exalt his Name together: I sought the Lord and he heard me, and delivered me out of all my fears; This poor man cryed unto him, and he saved him out of all his troubles: Oh taste and see that the Lord is good: Blessed is the man that trusteth in him.* Psal. 36. 7. *How excellent is thy loving kindnesse, O God?* &c. *Psal.* 116. 7. *Return unto thy Rest, O my Soul*, &c. And what shall I render unto thee? So *Mic.* 7. 18, 19. The Church is brought in so admiring Christ, *Who is a God like unto thee* (why?) *that pardonest iniquity, and passest by transgressions?* &c, *He will turn again* (though he hide his face) *he will have compassion upon us*; yea, it will break forth, Come, and hear all ye that feat God, and I will declare what he hath done for my Soul; yea, then Soul, thou shalt know, what is the *exceeding greatnesse of his power towards them that beleeve, according to the working of his mighty power*, Ephes. 1. 19. These wonders of Christs power and

love

love will be thus enlarged in thy ſoul: Oh the wonders of his power! Who is like unto thee Indeed, Lord, who waſt able at firſt to lay hold of me, and take me as a brand out of the fire? Oh, Am I not ſaved as a brand out of the fire? *Zech.* 3. 2. Thou who waſt able to ſay unto me, Live, when I was in my blood; dead as a ſtone in my ſins: Thou who waſt able to ſubdue all the ſtrong rebellion and obſtinacy of my heart; to turn the violent ſtream of it: from earth to heaven; yea, thou waſt able to deal with all mine iniquityes and corruptions, the leaſt of which had been too ſtrong for me: yea, thou waſt able to rebuke all the tempeſtuous aſſaults of Satan, ſuch tempeſts, ſuch a periſhing condition, ſuch fears upon a poor ſoul, to command the waves to be ſtill, and they were ſo; Oh who is like unto thee my Almighty glorious Lord? Joyn this to the greater wonders of thy free-love, who hadſt love and bowels enough to regard ſuch a rebellious wretch, when thus in his blood, ſerving his luſts, and loving pleaſures more then God; When I was daringly and delightfully ſinning againſt thee; Oh infinite Love! to pity and ſupport, and ſuccour ſuch a poor, tempeſtuous wretch as I was, after thou hadſt awakened me, when fitter, my ſelf being Judge, to have been a caſt-away from thy preſence for ever; Oh the Ocean of grace! Oh the wonders of thy Love! Oh the unfadomed heights and depths of it! Eternity will but ſerve to admire and adore thee in it: So ſings the Spouſe in the Song, *c.* 3. 6. filled with the loves of Chriſt, *Who is this that cometh out of the Wilderneſſe like pillars of ſmoak, perfumed with Myrrhe and Frankincenſe, with all Powders of the Merchant*, &c.

A

A little to enlarge this, I will shew what considerations they are that make any work appear wonderfull, & they will be found in this of the Lord Christs to his People.

1. A repugnancy in nature to the effect wrought forth, this causeth wonder; So is it in the whole work of Christ for us and in us; That which was for us, being but as one continued, rich, glorious mystery, *Col.* 1. 26. All of nature against it; As to his work in his people; what reluctancy, obstinacy, strivings with the holy Spirit, before a proud, hard, rebellious, self-exalting heart will yeeld to bow before the Lord Jesus? Not only listnesnesse, heartlesnesse, impotency, but a strong enmity and resolute opposition against the work of grace; yea, as to our case in hand, the quieting of the tempest upon a soul, what resistency to comfort by the carnall part? what putting up of fresh reasonings and doubtings, and will not beleeve Jesus Christ upon his word, till the spirit of power perswade, command, enables to do so?

2. Such things do beget wonder, which are unexpected or unhoped for; so is the first appearing and work of Christ to and in us; When a Soul securely sits with folded arms in the shadow of death, in the grosse darknesse that is naturally upon it, the strength of the heart after vanity, when little expectation of such a voyce of Christ, as hath been shewed in the first, *Arise, awake, Come away*, &c. *Matthew* sitting at the Receipt of Custom little expected that the Lord Christ (whom he never looked after) should come and speak to him in such a commanding voyce, and he should presently leave all, so wealthy an income

come, and follow a persecuted Christ: He would have been like enough to have spit in the face of him, who should have propheſied ſuch a thing to him, as every ſinful Wretch is, till the Lord's Voice be heard within him: And ſo in the matter of comfort, when poor, and languiſhing, and complaining, a Tempeſt is up; then, even before we are aware, above what we durſt to expect, comes a Chriſt, and ſpeaks and calms all.

3. Things formerly unknown to us, when they appear, beget wonder: ſo are the things that Chriſt works and reveals to us; we are utterly ignorant, and know not what preciouſneſs in Chriſt, till he open his Heart to us: What refreſhings? What Treaſures of all goodneſs and ſweetneſs are in Him.

4. Things that are ſeldome done, beget wonder: ſo, comparatively with the World of Souls that are paſſed by, 'tis but ſeldom and a rare work for Jeſus Chriſt to lay hold upon ſouls; here and there a Soul, he chooſeth forth: And, ſaith a poor delivered ſoul, What was I more then another, that the Lord ſhould paſs by abundance of poor Creatures, who haply never diſhonoured God ſo much as I have done? Oh this conſideration makes grace appear abundant and admirable! this is a heightning, enlarging Meditation, upon a poor calmed Soul indeed: In a word, the Lord Jeſus ſo conveys himſelf to his own, that it ſhall be marvellous in their eyes; that they may attribute the firſt motion of light and life in the Soul from him, the perfecting and continuing of it; That his Children may be kept humble and lowly before him,

him, and ascribe all to him, and depend upon him, that they may have nothing to rejoyce in, but onely in the Name of the Lord Jesus.

Use. If a calmed Soul be thus full of the wonders of Christ's power and love: First, by this any Soul may know whether the calm that is upon his Spirit, be from Christ or not: If so, then his hand, His hand, his power, and love, is admired and extolled in it: Consider therefore, any soul, by the way: What are the wondrous things upon thy Spirit? What are the things thou hast deep thoughts of heart about? Canst thou feelingly say, Oh how wonderful have been the thoughts of Christ towards me? What wonders hath he wrought for me, and in me? Who is a God pardoning iniquity like unto thee? *Mic.* 7. 18. That's the temper and voice of a pardoned Soul; so he breaks out into the admiration of him: A pardoned Soul cannot have such sleight thoughts about it, as the pretenders to a dead hope of it have: If it be not so with thee, let me once more counsell thee to go to Christ, and tell him, what wonders thou hearest he can do; And plead with him, that there's an Object before him to manifest one upon, even by raising up such a Worm, dead in sin, as thou art, unto life: Tell him, he shall have the glory of the Miracle; Oh let him say unto thee, Live, and thou shalt live in his sight.

2. If Jesus Christ be able to work forth such wonders upon and for poor souls, *Videant quàm tuto se committunt Sancti*, saith *Bucer*: See then how safely,

ly we commit our ſelves to ſuch a Pilot, who can guide and anchor us through all ſtorms and difficulties, can ceaſe our tempeſts within or without, to make way for ſweeter Sun-ſhines and Calms: And therefore ſhould not the Saints pierce through the thickeſt, darkeſt, tempeſts, and hang upon him, when all appears but in a periſhing way? yea, will not the Lord Jeſus pierce through them all to us, and make our hearts melt with chiding us for our little Faith? Say not, fainting Soul, within thy ſelf, that becauſe 'twill be a wonderful thing for thee to be raiſed up, comforted (whatever thy condition be) and therefore it will not be: No, no, ſay, thou hangeſt upon a Chriſt whoſe works are all wonders, and therefore it ſhall be ſo.

And now what will this poor Soul do, that is thus through the abundant grace of Chriſt filled in ſome meaſure with ſuch precious wonders of Chriſt; when it is bleſſedly calmed by Chriſt's refreſhing voice, (for ſo I will now ſuppoſe that Soul either already, or ſhall be ſo, who hath been, or is in this tempeſtuous periſhing condition at Chriſt's feet) and is, or ſhall be thus calmed. Will it not to this purpoſe break forth, Oh welcome ten thouſand times ſweeteſt Chriſt, come, lodge for ever in my Soul (though a mean habitation), for I cannot let thee go: Ah! will not that Soul ſtudy returns of love and honour to Jeſus Chriſt? Will it not love him, and love him more abundantly?

Will it not lay it ſelf at his feet to be diſpoſed by him? Will it not ſmile upon, and embrace reproaches for him? Shall any thing be too dear and precious

precious to part with for Christ? No, It shall not: Shall the pursuit of empty Creatures come in competition with him? Let me ask thee, Soul, in earnest, Wilt thou? Canst thou seek great things for thy self, and let Christ's honour be sleighted? Go then, and daily treat with Christ to this purpose; Say unto him, Master, Master, What shall I do for thee? For whom shall I live and die, but for thee? Dear Lord, let me some way or other bring honour to thy tender glorious Name among the living, before I come to thee, and adore thee for ever.

Now Soul, to point thee out thy particular duty, that livest in the sense of the favour and love of Christ, is more then I designed in this brief Treatise; onely I will mind thee with a word or two, and so have done.

Art thou a Soul, that hast been by the strong Arm of the Lord carried through, some of these experiences, as have been set forth:

1. Consider, that though Jesus Christ hath made such a calm upon thy Spirit, yet know, that there's more than enough in thy heart to distemper all again, though at present kept under: Therefore thou art to look up to the same mighty hand, to keep all in peace, and in a comfortable frame, as well as at first to create it, and to give in new refreshings, else that which is within thee already, will decay and wither: If Jesus Christ withdraw his hand, all is in a mutiny again: Oh therefore walk humbly and jealously before him, and still be committing all to him, and be drawing fresh supplies from him, or else the

sense

ſenſe of this bleſſed calm will grow dead in thee.

2. Beware how carnal joy mixeth with thy ſpiritual, by fetching in too large additions from Creature-comforts, whence will follow lightneſs and vanity of Spirit, and then comes a Cloud ere thou art aware.

3. Be vigilant (as I have before-hinted) and diligent in ſuch ways, wherein thou haſt ſpecial communion with God; by which thou ſhalt find greater wonders by the ſtrong arm of the Lord; then thou haſt yet felt, *Song of Sol.* 7.5. The danger of this neglect is ſpoken before.

4. Do not ſit down in a ſlender ſtock of Grace, and the Knowledge of Chriſt: There are depths in Chriſt, and depths in thy own heart to be ſearcht, which haply do yet lie cloſe undiſcerned upon thy Spirit.

5. Be in the frequent remembrance of how much is forgiven, and this will raiſe up thy love and zeal, and quicken it when it begins to ſlack, *Luk.* 7.

6. Beware of venturing on the leaſt ſin, do not ſay, 'tis a little one, and thou maiſt venture, 'twill like an *Achan* diſturb all: The fear and hatred of the leaſt evil, maintains a ſolid, ſetled communion with God: Vain and carnal company (as hath been ſhewed) dulls a mans ſpirit, as alſo a frothy carriage, and liberal jeſting.

7. Much might be ſaid, but in a word know, 'Tis the hardeſt work of a Believer to manage comfort and aſſurance: The Heart, the carnal part of it, is apt to be lifted up in it: Indeed, a comforted Soul at the

the first coming of it, is apt to conceive, that such a temper can never be lost: But this is a vanity.

Lastly, Get the aims of thy Heart more raised after purity and likeness of God, than joy and comfort: To be like God, and see him as he is, 1 *Joh.* 3. 2. is the highest aim of a gracious Soul. Which the blessed, holy God give thee and me to aspire after, till we shall be fully with him, and so see him as he is to all Eternity, *Amen.*

Diſcoveries of a ſincere cloſe with Chriſt, and obedience to Him.

MAke a narrow ſearch after *Heart-ſincerity*: 1. Many a poor Creature hath been filled with trouble and terrour of Soul, the guilt of ſinne lying upon an awakened Conſcience, and after gets the Conſcience *calmed* either by a mere forſaking the ſin that troubled, and reforming, and taking up to new Duties; or by getting in ſome notions of Free-grace, and the righteouſneſs of Chriſt; and yet the heart doth not make a *ſincere* cloſe with Jeſus Chriſt, and ſo the wound is but skinned o're, and no ſolid *peace* in the Conſcience: Though this will be diſcovered more at large in the opening the *New-Creature*, in the Treatiſe annexed; yet as it refers to the preſerving of a *ſetled peace* in the Soul, I ſhall here lay down plain Evidences of *Goſpel-ſincerity*, to ſatiſfie that ſcruple of a poor doubting Soul, which hath come a poor trembling Soul to Jeſus Chriſt for all; but yet fears he doth not do it ſincerely, and that he is yet but a Hypocrite.

First,

First, let such a poor Soul know, that such a *jealousie* of its own *sincerity*, accompanied with a serious enquiry after it; and would not *hide any thing from God*, Job 31.33. but come to the *light* of the Word, and be thoroughly *discovered*; this is a hopeful sign that there is some *sincerity* in that Soul. When the Apostle so earnestly prays for his dear *Philippians*, Phil. 1.9,10, *that they might be sincere*. The word there, in the Original εἰλικρινεῖς, that is translated, *sincere*, signifies a thing *held out to the light of the Sun*; implying, that sincere Souls are willing to be held out to the *light* of the Word and Spirit to be tryed and searcht, Whether their Souls are *sincere* with *God*, or not.

But now as to a sincere *close* with Jesus Christ, and a sincere way of *obedience* towards him.

First, supposing the Soul hath come a poor self-emptied sinner to Jesus Christ, as knockt off from all its holds, convinced of the pollution, and insufficiencie of all its Righteousnes to stand before God, and so cryes out, If I have not Righteousnes in another, in Jesus Christ, I *perish*, and so casts it self upon it, reacheth after it, closeth with it, presseth after an interest in it, and would fetch in its peace and reconciliation with God by it: Now if this be a sincere close with Christ;

1. Then the Soul doth close with Christ by a *conjugal Acceptation* of Jesus Christ, and a *conjugal resignment* of its self to him, and that in an everlasting *Covenant* and *Union* with him, which doth thus arise.

Jeſus Chriſt *makes known* himſelf to that poor Soul, as he did to the Woman of *Canaan*, Joh. 4. 10. *Jeſus anſwered, and ſaid unto her, If thou knewest the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldeſt have asked of him, and he would have given thee living water.*

Thus the Lord Jeſus Chriſt, when he takes a Soul to himſelf, he ſhews *himſelf*, *who he is*, the Eternal Son of God, *lovely* in all Perfections, *full* of all grace, *We beheld him as the onely begotten of the Father, full of grace*, Joh. 1. 14. Such a ſight hath a poor Soul of Jeſus Chriſt; ah! *full, full of grace*, and ſo is *taken*, infinitely, for ever, *taken* with him.

2. He ſhews the Soul what he is *able to give*; *living water* Life unto the Soul, what ever may make the Soul bleſſed here, and for ever, what ever it can ſtand in need of, anſwer all its largeſt deſires, fill up the Soul, and ſatiate it with goodneſs and love. Thus Jeſus Chriſt *propoſeth* himſelf to a poor Soul.

3. He *treates* with a Soul, about the Souls *Acceptance* of him, expreſſeth his infinite *good will* to beſtow himſelf, and all his Riches of Grace and Glory upon the Soul, makes many a *free offer* to a poor Soul of himſelf; yea, perſwades the Soul by many *invincible* preſſing Arguments, to *come* to him, to *accept* of him as a Husband to the Soul, tells the poor ſinner, that none can do for him as he can do; that he will be in the room of Father, Mother, Brother, Siſter, all Friends, Relations, Worldly Enjoyments, and make up the want of all, by his gracious preſence, and a ſupply of whatever may be a Bleſſing to a poor Soul.

4. He

4. He at laſt *draws* the Soul to himſelf, *Joh.*6.44. Jeſus Chriſt puts forth his hand, and takes hold of the poor Soul; Come, ſaith Jeſus Chriſt, to thepoor Soul (that ſtands off,and the Heart ſaith, Shall I, or ſhall I not, and hath many draw-backs,) Come to me,come to me, Thou ſhalt not chooſe but *accept* of me,I *will* not, *muſt* not be denied; I am worthy of thee; I have let go my heart-bloud for thee, none deſerves thee as I do: Nay then, ſaith the poor Soul, I *muſt*,I *do*(thou Bleſſed Son of God, thou lovely Saviour) come unto thee; I *accept of thee*, as the moſt glorious gift of the Father: I take thy bleſſed glorious ſelf;and the terms thou doſt propoſe, are bleſſed, and my Soul cloſeth with them.

1. Saith the Soul, I do deliberately,ſeriouſly, with my whole Heart,*renounce* all other Lovers: Though my Soul hath played the Harlot with many others, yet now let my Heart be cut off, divorced from them all.

2. I *take* (my Soul, all that is within me, doth take) this one bleſſed Lord Jeſus, and none but him, reſolving, *in the want of all things*, to be abundantly contented and ſatisfied with him, never to repine at my choice,never to turn away from it:Here's *Conſent* in this Conjugal Acceptation of Jeſus Chriſt, free, full,honeſt, entire conſent, not to have a *Reſerve* in the Heart retained, after the beſt ſearch it can make.

3. Upon this the Soul cryes, *Draw me*, and I will run after thee, *Song of Sol.*1.4. Unite me to thy Self, by thy Spirit; let's be for ever *One*, and let this Covenant be for ever; and ſo comes to a *Conjugal Re-*

ſignment of its ſelf to the Lord Jeſus, as his Spouſe, for ever.

In this *Reſignment* of the Soul to Jeſus Chriſt, the Soul is enabled, in ſome meaſure, to put forth theſe Acts:

1. *To love him above* All: *The Upright love thee*, Song of Sol. 1. 4. And, *Here I will give thee my loves*, Chap. 7. 12. To have the Heart *engaged* to him; That when any created good ſhall come in competition with him to *deny* it, and let go *All* for him, *Luke* 14. 33. Now 'tis a *dead* World, and a *living* Chriſt; and let the *World* go for ever, and let *CHRIST* come.

2. To be *ſubject* to him, in a *Spouſe-like* way, *Eph.* 5. 23. To be *ſubject* to all his Holy Commands, and that out of *love* to him, *Joh.* 15. 10. *If ye keep my Commandements, ye ſhall abide in my love.* Thus would the Soul carry it in a *ſweet way* of obedience to him, and *delight* to do his Will, and the Will of the Father.

An Hypocritical cloſe with Chriſt, is not accompanied with any *delightful obedience*: ſo ſaith *Job* of a Hypocrite, *Chap.* 27. 10. *Will he delight himſelf in the Almighty?* A Soul, in a ſincere Reſignment, ſaith of the yoak of Chriſt, Oh 'tis *eaſie*, and *ſweet*, and *bleſſed*, though the carnal part would draw back; and his Commandements are not *grievous*, but *precious*.

3. The Soul, in this *ſincere Reſignment* to Chriſt, would be made like to him; That Soul would have a heart

a heart, as like the heart of Chriſt, as poſſibly it may be, it would have ſuch a *gracious diſpoſition*, as her ſweet and deareſt Bridegroom hath: Oh! ſaith the poor Soul, that I could be holy, and meek, and humble, and tender, and patient, as Jeſus Chriſt was, that I could behave my ſelf in the World, as Jeſus Chriſt did; That I might be known to be his, by his Image upon me, by my *Chriſt-like* carriage among men; That I could deſpiſe the World, as Jeſus Chriſt did, and be contented to be deſpiſed in the World, as he was.

4. The Soul would pleaſe Chriſt, ſtudy his pleaſure, and not *grieve* him, 1 *Theſſ.* 4. 1. The Soul would be more *lovely* in his ſight, that he might rejoyce over her. And when the Bleſſed Lord is diſpleaſed, the poor Soul mourns, and creeps to him again, and beſeecheth him to over-look any diſobedience and unkindneſs, and to receive her into favour again. If the Soul hath carryed it *ſleightly* towards him, *neglected* him a little, Oh the Soul *returns* to him, and will not from him, till he will ſignifie his *pity*, and *pardon*, and *acceptance*, and ſpeak *kindly* to her. If he hath contented himſelf to live without all Chriſt's Ordinances, and communion with his People, that ſoul ſhall be deeply humbled, and take any pains to enjoy them.

5. Upon this, the ſoul would be *conſtant* to him, and that in every condition: If the Heart ſtart aſide, and be like to be enſnared by other Lovers, it hath a word from Chriſt, and it returns, and *takes hold* of

him again, and of his *Covenant*, which it firſt made with him, and minds her Bleſſed Lord, that his Promiſe was *everlaſting kindneſs*, Jer. 31. 2. and that he would *never turn away* his loving kindneſs from her, *Jer.* 32. 40. And that he made that Covenant with his *whole heart*, and *whole ſoul*, ver. 41. And therefore, that he will not reject her; though, through weakneſs, temptation, unwarineſs, the poor ſoul hath been *unconſtant* to him; yea, that he promiſed, that upon *return*, he would accept of her, *Jer.* 3. 1. ſpecially when the ſenſe of this unkindneſs, on her part, *breaks the heart*, and hath an *indignation* againſt it ſelf, and would have a Heart never to depart from him.

6. The Soul, upon its conjugal engagement with him, would live in his *Fellowſhip*, 1 Joh. 1. 3. It would have real Fellowſhip with him, in the *lovelineſs* of his perſon, to be more and more endeared to him, in his blood to cleanſe her, his righteouſneſs to cover her, his grace to beautifie her, his love to refreſh her. Oh, ſaith the Soul, When it hath had ſweet and kindly communion with him, oh that I might dwell here! Oh how ſweet is his love! Oh when ſhall I ſee him, ſo, that I may never look off him! When ſhall I ſo enjoy him, that my Heart may never decline from him?

And thus, briefly, have you ſtated a ſincere cloſe with the Lord Jeſus, in a *conjugal accepting* of him, and *reſignment* to him, which I ſhall not further apply, but leave a poor ſoul, jealous of its ſelf, to ſee how the Heart can (at leaſt in *true deſires*, and actings, though

though not in ſuch ſtrong affections, as it would deſire) go along with theſe things.

If thou art jealous, that thou haſt not thus *accepted* of Chriſt, upon his revealing himſelf, and drawing thee to him, and thy *reſignment* of thy ſelf to be his for ever; Then go to him (as he calleth thee, and hath often done ſo, to come to him, and accept of him, and all Bleſſedneſs with him) and tell him, That thou art now come to profeſs thy moſt ſerious, free, and hearty acceptance of him: Say, Now Lord Jeſus, draw me; now I accept of thy lovely perſon, of thy bloud, grace, life, rule government, over me: Oh come come, to my poor Soul, and be *mine* for ever; I *renounce* all for thee, I wholly *reſign* my ſelf to thee, to love thee, obey thee, pleaſe thee, to be made like unto thee, to have fellowſhip with thee, and that in an *Everlaſting Covenant*, and let it be recorded in Heaven that I do ſo: Though I am unfit for thy choice, yet it ſo pleaſeth thee to invite me to accept of thy free offer: And though I am uncomely, thou canſt waſh me in thy bloud, and put thy righteouſneſs over me: thou canſt *ſpread thy skirt over me*, Ezek. 16. Thou canſt anoint me with Oyl, and beautifie me with new Ornaments of Grace, and I ſhall be lovely in thy ſight. Yea, thou poor, trembling, doubting, jealous Soul, do this day by day, and the bleſſed Lord and Bridegroom will ſpeak *good words*, and *comfortable words* to thee; he will ſay, I am thy *Husband*, and thou art become *mine*; I will ſuccour thee, and comfort thee; I will relieve thy heart in all thy preſſures, and bear thee in mine Arms: in all thy conflicts when thou art weak, mine Hand ſhall

be

be under thee: when sinking, I'le take hold on thee: when in darkness, I will come unto thee; And then shalt thou rise up, and say, and rejoyce, Now, now, *I am my Beloveds, and my Beloved is mine*, Song of Sol. 2.

I am; 'tis so: He *is* mine; Ah *mine*; a blessed, a gracious, a glorious Christ; and he is *mine*, what want I more? 'Tis enough, Lord, enough; now I know thou art *mine*: Oh! let me *please* thee, *love* thee, be *like* to thee, be for ever *with* thee.

Though what hath been said, may be enough, (if the Lord speak it) to satisfie a poor soul, as to the *sincerity* of its *obedience*, as well as its *close* with Christ; yet I will mention some further Discoveries of a sincere Soul, in its walking before God.

1. A sincere Soul is carryed on in its obedience from the love it hath to the infinite Blessed God: The Soul respects the Soveraignty of God in his Commands, and saith of them, they are all, holy, and blessed: but the Soul, also, from a sight it hath, not onely of the love of God, revealed in the Lord Jesus, *shed abroad in the heart by the Holy Ghost*, Rom. 5. 5. but of the glorious amiableness of God in Christ, hath a gracious delight to obey him, so far as it is *regenerate*. So that, though the sincere Soul hath a respect to the reward and punishment, and may so, in the way of obedience; yet, when Grace doth act, and the Lord appears to the Soul, it would obey him out of *love* to him, and the *holiness* and *goodness* that are in all his Commands.

2. Sin-

2. Sincerity rather desires to be religious and holy, then appear to be so: It loves the reality of it, more then the repute of it. A *Hypocrite* is described in the Gospel, as *loving the praise of men, more then the praise of God.* 'Tis true, a sincere soul will find such mixtures and stirrings in the heart, as to be glancing at the praise of men; but the Soul humbled under it, presseth after the subduing of it, and hath an indignation against it.

3. From thence may arise another discovery of *Sincerity*; which is, a sincere person hath a discovery and feeling of a curled Root of *Selfishness* and *Hypocrisie*, and presseth God for the burning of it up in the heart, by the fire of the Holy Ghost. This doth not, indeed, so much appear to poor Souls, who are not called to doing much before others; yet they find in their Holy Discourses of the things of God, with others in their walkings, that they cannot have such a pure respect to the glory of God, and good of others, as they should have, and are not troubled under it; and so far as a Child of God secretly cockers this evil in the heart, and is willing to overlook it: so far doth Hypocrisie prevail, (as this is apt in younger persons and converts) and yet some sincerity acting towards God.

4. Sincerity, more looketh after the *Spirituality* of a Duty, then the mere doing of it. It doth not onely care to perform the Duty, but would be *humble, holy, upright spiritual*, and *enjoy communion with God* in the Duty, *Phil.* 3. 3.

It

It lookes more at the *holineſſe* of a duty, then the *bulk* of it: Take a Hypocrite, a Papiſt, or a carnall Proteſtant, and if they conſtantly performe *much* duty, and the conſcience be quieted, 'tis enough, but little looks at the frame of the heart in duty, *Mat.* 15. 8. 'Tis given as the character of a hypocrite; the heart is ſtill the ſame in duty, no complaints of deadneſſe, ſtraitneſſe, *&c*: but 'tis otherwiſe with a poore ſincere Soul.

5. Sincerity is taken up moſtly with *weighty* things, more then with ſcruples & opinions of leſſer concernment's; It is taken up more with the weighty things of humiliation, holineſſe, fellowſhip with God, the wayes of its own heart, than to have its zeal run forth about ſome externall things. I gather this from our Lords diſcovery of the hypocriſie in that age, *Math.* 23. 23. and *Luke* 11. 42. *Ye tith mint and cummin, and neglect the weighty things of the Law, judgment and mercy; ye paſſe over Judgment and the love of God*, &c. Where a Soul walks looſely from God, and puts forth a great deal of zeal for ſome external thing, or loves his opinion in a looſe perſon, more then holineſſe in another, it is a ground of great ſuſpition to that ſoul: not that hereby I juſtifie the imputation of many that charge all exactneſſe about the worſhip of God, as to the holineſſe of it, to be Phariſaiſm; but I ſpeak of *moſtneſſe*, &c.

6. Sincerity, ſo farre as it prevailes, is moſt *in judging of it* ſelf, and is humbled when the heart runs forth in judging of others; I gather this alſo from Chriſt own character, *Math.* 7. 1, 2, 3. *Why beholdeſt thou the mote that is in thy Brothers eye, but conſidereſt*

not

not the beame that is in thine own eye; let professours in every way look to this; The *Pharisees* were judging of *John*, and Christ himself, because they pleased not them in every thing, and their honour was eclipsed by them; so farr as hypocrisie prevayles in a Child of God, 'tis making *great* others faylings, and *lessning* its own; yet I do not hereby justify such Professours who plead for the admission of all to the Lords *Supper*; because, say they, they judge no body, A sorry plea, and will be found a dreadfull one at the day of the Lord: But I speak of such, whose maine businesse is to be judging of others, and little at home, still questioning others sincerity, but never their own: A sad symptome: And of professours of godlinesse, aptnesse to judge each other, from the remaining hypocrisie of their hearts, and Satans accusing each to another.

7. Sincerity is taken up about *secret* sins, and the avoiding and mortifying of them, as well as *open*: This also our Lord doth intimate, *Luke* 11. 39. *ye make cleane the outside of the platter, but your inward part is full of ravening and wickednesse: outwardly ye appeare beautifull, but within are full of dead mens bones, and of all uncleanesse*, Math. 23. Hence, A hypocrite chiefly respects his outside, but a sincere Soul hath cheif respect to a good *inward man*; Rom. 7. 22. His maine care lyes about *heart-purity*, Math. 5.

8. A sincere soul is mostly carefull of *secret dutyes*. *When thou prayest, thou shalt not be as the hypocrits are*, &c: *But when thou prayest enter into thy Closet, and when thou hast shut the doore, pray to thy Father that seeth in secret*, &c: A hypocrite slights secret duty,

or

or if he performe it, 'tis as deſcribed in the fourth head, (I confeſſe many a hypocrite, many a formall Creature performes much formall praying in ſecret) but he is not conſtant in a delightfull way of Communion with God, in deep abaſement, heart purging, waiting to ſee the face of God, to have *quickening* and *meltings* of heart, as a ſincere ſoul doth. Many a hypocrite that can pray out of a forme, is *ſometimes* in ſecret duty, but is off and on in it, hath not a ſweet delight in it.

9. A ſincere Soul would be ſo in *every thing*, in *every* duty, in dutyes to God, and towards others, in *Callings*, in carriage towards *Relations* &c: *Pſal.* 119. 128. *I eſteeme all thy precepts concerning all things to be right.* &c. Sincerity doth not pick and chooſe, but delivers up it ſelf to the whole will of God; not, a Saint abroad, and a Devill at home.

10. And thence it followes, that a ſincere ſoul would be as *in the ſight of God*, when no eye is upon him: and ſo feares before him; 2 *Cor* 2.17. *But as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.* A hypocrite only or moſtly reſpects the eye of others: but a ſincere ſoul, as hath been ſhew'd, abhorres the heart when it hath ſuch reflexions: *It would pleaſe God rather then men*, Gal. 1. 10. *If I yet pleaſe men, I ſhould not be the Servant of Chriſt.*

11. Sincerity *hates ſin* in *others*, and this ſhewes it hates *ſin* as *ſin*: *Pſal.* 139. 21. *I hate them, that hate*

hate Thee, &c: that is, as *they are Gods enemyes*, &c: ſincerity is troubled that it can no more lay to heart the ſins of the times, the falls of others, and no more mourne for them.

12. Sincerity (eſpecially as it growes in the Soul) is much in *ſelf-abhorrency*, as it ſees more and more of God, which ariſeth from the very nature of it: *which is chiefly taken up in deſigning God in all*: Now till a poore Creature be out of love with himſelf, abhorres himſelf, is emptyed of himſelf, nothing in himſelf, he will never deſigne God; ſo that *the cheyſeſt ſincerity is laid in the deepeſt humiliation*; Nothing more oppoſed to ſincerity then *ſelf-conceit*, *ſelf-pleaſing*, *ſelf-eſtimation*, *ſelf-exaltation*: Luke 18. and Mat. 23. 'tis but as a note of *a hypocrite* to *exalt himſelf*: The more ſincerity, the ſeverer edge and watch againſt this curſed heart ſelf-Idolatry.

13. If Jeſus Chriſt call for all the poor ſincere Soul hath, he would *deny* himſelf in all, and give all to him: having laid all at his feet, in his firſt cloſe, he continueth to do ſo: If the *honour* of Jeſus Chriſt, and his *intereſt* ſtand in competition, that Soul will ſay, Lord teare my intereſt from my heart, rather then Thy name, and honour, or ſervice ſhould ſuffer by it: And if Jeſus Chriſt call him to any difficultyes, that ſoul would *follow* him, (though in a day of great Apoſtacy) *whereſoever he goeth*; be his paths in his providences in carrying on his cauſe, never ſo difficult, he would be faithfull to him, *without guile*, Rev. 14. 5. Let Saints look to this in this day of limiting the Lord, *or ſaying here we will go no farther* 14. As *as hypocrites do*.

14. A ſincere ſoul goes out of its *ſelf* to Jeſus Chriſt for ſtrength to do all: and when it hath done all, looks upon Jeſus Chriſt and his righteouſneſſe (as if it had done nothing) *better* then all, *Phil.* 3. 8.

Laſtly: Sincerity loves the Lord Jeſus Chriſt *for himſelf*, and not only for the good things it hath by him; this is *upright Love*: Song of *Sol.* 1. 4. the ſoul is moſt taken with Jeſus Chriſt himſelf, for the *excellency, beauty, lovelineſſe, ſweetneſſe* that is in him, and thence longs after him, loves to ſee him, cannot endure his abſence, will not be at reſt till it be for ever with him, and ſo can cry, Ah come, come Lord Jeſus, come quickly: *Amen.*

More might have been added, and theſe briefe hints might have been enlarged: but I doubt not but out of theſe, as taken together, a poor ſoul may pick out comfortable evidences of ſincerity: I know what is apt to be objected, Oh ſaith many a poore ſingle heart, Oh I fear I do not obey God out of *Love* to him, I am not ſo *reall* in all I do, I am exceeding *ſelfiſh*, I am not ſo *ſpirituall* in dutyes as I ſhould be, I am not ſo careſull about *ſecret* ſins, I have many cloſe luſts, that no body ſees, I do not ſo hate ſin in others, *&c.* and ſo in all. I anſwer; If a poore ſoul can be at the feet of God, *mourning in its complaint*, becauſe it can love God no more, and is not ſo ſpirituall, and trembles at heart-hypocriſie, and ſo walks with a humble jealouſie over it ſelf, then I ſay, though that poore ſoul cannot find all theſe actings

tings of soul so distinct, & vigorous as it would do, & would have, and followes God for them, then I do pronounce that soul sincere and blessed.

So, Soul, would'st thou love God ten thousand times more? and is not thy want of more love thy burthen? would'st thou not be found *real*, however despised of men; Canst thou content thy self with meer dutyes, and not have thy heart in them? No, thou canst not; I speak to a soul under these complaints.

Dar'st thou allow thy self in any secret sin or lust? and doest thou not presse after *Universall* Mortification? Yea sure, thou wilt say, oh that every lust within were crucified: that's my want; And say, Is not thy delight and comfort (though not so great as thou would'st have it) to poure out thy heart in secret with God, and canst not be satisfied without a glimpse of God, and heart-quickning and melting in some measure. Yea, thou wilt say, 'Tis the comfort of my life; would'st thou not be sincere in every thing, and do all as in Gods sight? And would'st thou not *hate* sin where ever it appeare, and doest thou not *abhorre* thy self for thy former pollution before converted, and for the wofull frame of thy nature, and sinfull mixtures of thy dutyes, and *shortnesse* in all thou should'st do: yea, this my soul longeth after; Oh that it were more so with me? And doest not see so much sinfulnesse in thy nature, and in thy best dutyes, that thou dar'st not stand to one of them; but, to the righteousnesse of thy Christ thou wilt stand and

fall, only. Ah thou wilt say, wretched Creature, If I had not a better *righteousnesse*, then that of my duties or sincerity to fly unto!

And is not Christ *Lovely*, for himself? and dost not long to see him more lovely and precious? Is he not *fairer then All*? Art not troubled, if he hide himself but a little? Yea, my life is in Communion with him: All my fear is, I do not *see* him enough, and *Love* him enough, and my soul in his Ordinances waiteth for him.

Go, go, Poor Soul, and refuse not to be comforted; let not the Lord lose his glory in what he hath done for thee; Blesse him for what thou hast, whilst thou mournest 'tis no more. Surely, If this be thy temper, and thy soul can thus answer, know, God doth love thy soul, or it had never been thus with thee: and therefore have not hard thoughts of him any more. Hold fast thy integrity, and let not Satan, by accusing thee for a hypocrite, cause thee to question his favour any more.

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